

# Zion's Herald.

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## Zion's Herald.

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### The Outlook.

The suggestions contained in the report of Postmaster-General Wanamaker follow each other with bewildering rapidity. It is doubtful if any similar report has been so fruitful in expedients for improving mail facilities. He grasps, as no predecessor has done, the immense possibilities of this rapidly-growing country. He believes that one-cent postage for letters is not far distant, and would advocate its early adoption were the service more efficient and the employees better paid. He favors the use of the telephone and telegraph as soon as the patents of the former expire, believing that the Department could readily furnish telephone messages at three cents each and telegraphic dispatches at ten cents each. These are all, he says, "near possibilities under an enlightened and compact postal system, using the newest telegraphic inventions." He sees how, by a consolidation of third and fourth class matter, newspapers may be carried free. He notes the progress made in keeping lottery matter out of the mail, recommends promotions for merit solely, and suggests the employment of a post-office steam-tug to expedite ocean mails; pneumatic tubes from lower to upper New York, and from Brooklyn to Harlem, so that a letter mailed in Brooklyn may be in the hands of the addressee in Harlem near the tubular station ten minutes after; a new and larger post-office for New York city; the liberalizing of the postal subsidy act, so as to create new lines and new steamers in American bottoms; and private indemnity for lost registered mail. Having added 8,000 miles additional of railway postal service, he asks for more, and closes with a plea for increased compensation and the extension of the responsibility of fourth-class postmasters.

The extensive tract of land on the southern border of Kansas known as the Cherokee Strip, has long been desired by the government, that it might be thrown open to settlers. It contains over 6,000,000 acres of arable land of superior quality. The owners have long had an offer of \$1.25 per acre from the government commissioners. The Cherokees, who have little resemblance to the typical Indian, demanded more, and a settlement was finally had at \$1.40 per acre. This will give them the enormous sum of \$8,700,000 for the land. The government offers to pay 5 per cent. interest on this amount if they choose to let it remain in the treasury, and thus secure to the Cherokee nation an annual income of \$435,000 per year. The former lease of the land to a cattle company secured a revenue of \$200,000, but the rental was rather precarious. After school lands and county sites are deducted, there will still be on this territory homesteads for 30,000 settlers. The arrangement, though not entirely final, as it lacks ratification by the Cherokee Council, will undoubtedly terminate as proposed, because it is a good bargain for the Cherokees, while it is valuable to the government as it furnishes access to the north for the new territory of Oklahoma, which has been long desired. The negotiations have been carried on at Tahlequah, the Cherokee capital, and presumably in consultation with the local authorities.

American naval architecture took a long stride ahead when the new armored cruiser, "New York," recently launched, was designed. American ship will be from truck to keelson and in every graceful line of her construction. Only fourteen months have elapsed since the contract for the huge craft was signed. "With a displacement of 8,150 tons, a speed of 20 knots, a powerful battery, and a cruising radius of 13,000 miles under 10-knot speed, the 'New York' will represent the maximum degree of efficiency in defensive and offensive operations to which American naval science has attained." There are many considerations which enter into the construction of ships of this class. They must be able to overtake the fastest vessels afloat, and must be strong enough to cope with the best armament to be met with on any of them. This means, too, immense coal-carrying capacity, that they may make long cruises without dependence on coaling stations. The "New York" carries a powerful ram and machinery for maneuvering within a short turning space. She will cost \$3,000,000, and her construction has necessitated the invention of new machinery, resulting in a more perfect equipment than that of any vessel afloat. It is a grateful reflection to every American that not only were her plans original and designed under the eye of the Department, but that the rapidity of her construction, as well as its thoroughness, is an effective safeguard in the future. It is a great element of strength that the government in an emergency can quickly build powerful ships and create a first-class navy. The city of New York will present an elegant silver service to the new cruiser.

### Briefer Comment.

A GENTLE spirit took its flight when Dom Pedro, late Emperor of Brazil, died in Paris, Dec. 3. A wise, benevolent and just ruler, he maintained the respect and love of those even who had driven him from power. He was born Dec. 2, 1825, and in July, 1841, was crowned Emperor, although he inherited the title ten years previous. He was an accomplished linguist, speaking at least five languages fluently. He was fond of scientific pursuits, and it is claimed that these enlisted his interest to such an extent as to cause him to neglect state matters and to leave the management of important government questions entirely to others, notably his half brother and his daughter. The latter, an ardent Catholic, had, it is affirmed, used undue influence in the interest of her church. It was also held that the Emperor gave ready ear to all sorts of schemes, and expended vast sums of money upon them. He visited this country during the Centennial Exposition, and minutely studied not only that huge affair, but the growth and condition of the United States. Those who met him speak in high terms of his intelligence and courtesy. On Nov. 15, 1889, as he was leaving the Imperial Chapel at Petropolis, his summer residence, a telegram announced a revolution at Rio de Janeiro. A little later, Gen. da Fonseca, who had assumed authority (himself since deposed), requested that the Emperor leave Brazil, which he did the next day, proceeding to Europe forthwith. He died a broken-hearted man.

THE extent to which Edward Field, of New York, has defrauded his father, Cyrus W. Field, as well as his partners in business, seems still to be a matter of doubt. His mental and moral responsibility are yet undetermined. This much is known—that vast sums of money have disappeared, and that the assignee up to the present time has only \$2,500 of assets in sight. Edward Field is in a private madhouse in Mt. Vernon pending a judicial test of his sanity. Much interest has been manifested as to how he could dispose of such amounts as have passed through his hands. The old story of extravagant living seems to solve the question in part. Great sympathy is felt for his father, who had trusted him implicitly, and finds himself almost denuded of his wealth. His partners, who seem not to have been aware of his transactions, claim to have lost a million dollars by him. The rehypothecation of securities, as it is called—which is little else than stealing what one has pledged for money borrowed, and recklessly speculating with what should be held in sacred trust—is a sad feature of this whole lamentable affair. The distinguished reputation of the elder Field family—one, the most noted lawyer of the country, another on the Supreme bench, another a distinguished editor and preacher, and Cyrus W., of world-wide fame—draws out the sympathy of the whole country for the suffering family.

HARDLY had the fortunate escape of Dr. John Hall, of New York, from the repeated bullets of an insane crank, been recorded, than there comes the account of another and more disastrous crime in the attempted assassination of Russell Sage, of the same city, involving the injury of nine persons and the death of at least two others. Late advisers show that the cause of all this was a man connected with an anarchist organization, and that he had accomplices. His method was simply to demand of the millionaire a large sum of money, threatening death by dynamite upon refusal. Scarcely had Mr. Sage exchanged words with him, when he dropped on the floor a bag containing dynamite and a terrific explosion followed, shattering the building and maiming and killing several persons. The dynamite himself proved to be the first person killed. It was a dramatic scene when Inspector Byrnes, by agreement, presented himself before Mr. Sage with the severed head of the assassin in a basket, for identification. It is an alarming condition of unrest which prompts such deeds, even though we admit an element of insanity attending it.

ANY one who has followed Miss Amelia B. Edwards in her marvellously entertaining accounts of the "finds" in Egypt, will have his interest in the subject quickened by the accounts of the recent discoveries at Abukir, about thirteen miles from Alexandria. At four to six feet below the surface were found three statues of rose granite ten feet high, with columns and flooring. The statues are supposed from the inscriptions to be Rameses II. and his queen, the former in two different positions. It is surmised that the temple and statues were thrown after the edict of Theodosius, A. D. 380, abolishing the Egyptian religion. Much excitement has been aroused among scholars by these extraordinary "finds," and it is believed that ere long, if the money for the work is provided, many contributions to the elucidation of ancient history will be the result.

### THE YELLOWSTONE NATIONAL PARK.

PROF. WILLIAM NORTH RICE.

The Excursion of the International Geological Congress.

THE Fifth International Congress of Geologists, of which some account was given in a recent number of the HERALD, closed its session in Washington on the first of September; and, on the following day, a party of about ninety geologists, gathered from the United States, Canada, England, Scotland, France, Germany, Switzerland, Sweden, Norway, Russia, Roumania, and Chile, started westward on an excursion which occupied most of the month. Heterogeneous as was the party in nationality and in language, it possessed a remarkable homogeneity in the zeal which inspired all its members for geological observation; and the tour proved an exceedingly pleasant one socially as well as in other respects. The route was planned by the geologists of the United States Geological Survey, and was admirably adapted to give, with the least possible expenditure of time, a general view of the main geological features of this country. Outward bound, the party proceeded northward and westward from Washington, by way of Chicago and St. Paul, to Butte City, making a detour to visit the Yellowstone National Park. The return journey was southward from Butte City to Salt Lake City, thence eastward and northward, by way of Leadville, Manitou, Denver, and Chicago, to Niagara Falls, where the party finally disbanded. It was thus possible for a foreign geologist, in less than four weeks, to acquire vivid impressions of the characteristic geological structure, topography, and scenery of the Appalachians, the central Prairies, the

western Plains, the Mauvaises Terres, the Rocky Mountains proper, the Plateau region, and the Great Basin. A portion of the party made a side trip to the Grand Canyon of the Colorado, but lack of time rendered it impossible to see the Sierra Nevada and the Pacific Coast. One week of the trip was given to that Wonderland, the Yellowstone Park; and some impressions of that week will form the subject of the remainder of this article.

#### General Features of the Park.

The main portion of the Yellowstone Park is a plateau about three thousand miles in area, elevated from 7,000 to 8,500 feet above the sea, and walled in on all sides by mountains rising a few thousand feet above the general level of the plateau. The Snowy Mountains form its northern wall, the Absarokas its eastern. On the south lie the splendid peaks of the Tetons and the Wind River range; and on the west the Gallatin Mountains form the boundary. The main portion of the plateau drains into the Missouri through the Yellowstone and the Madison. A small portion at the southwest drains into the Columbia.

Substantially the whole of this area is covered by a lava sheet of great thickness poured out in Tertiary times. The lofty peak of Mt. Washburn, in the northeastern part of the Park, is a remnant of one of the huge volcanoes from which the lava was discharged. Though the surface of the vast lava sheet has been cool for ages, and the volcanoes from which it was discharged have long since yielded to the destructive agencies of atmosphere and water, much heat still lingers in the interior of the lava. In the Yellowstone Park, as in nearly all regions where volcanic activity has manifested itself in times geologically recent, the residual heat still shows itself by means of hot springs. Nowhere in the world are the characteristic phenomena of hot springs displayed on so large a scale and in so great variety as in the Yellowstone Park. The number of vents of various kinds within this area is probably not less than 3,000. The name "geyser" is popularly applied to almost any large and conspicuous hot spring, but there are probably not more than sixty or seventy springs in the Park to which the name is strictly applicable. While hot springs are found in a large number of different localities in the Park, the true geysers are confined to a very few districts. By far the largest number of geysers occur in a small area in the valley of one of the tributaries of the Madison, which has been most felicitously named Fire-hole River. A small, but very interesting group of geysers occurs in the valley of the Gibbon, another tributary of the Madison. A few other geysers occur in the vicinity of Shoshone Lake, and at one or two other places in the valley of the Snake River and its tributaries.

#### What is a Geyser?

The character which distinguishes a geyser from any other hot spring is that its discharges are intermittent and more or less approximately periodical. A little geyser in the Fire-hole basin, which has been most appropriately named the Model Geyser, may serve to illustrate this distinctive character. In the late valley between the eruptions, one sees a funnel-shaped basin, with a hole in the bottom perhaps three inches in diameter; and, on looking into the hole, one can observe the surface of the water a little below. Presently the water rises out of this hole, and partly fills the funnel-shaped basin. Then the thing suddenly bursts into a fountain, playing a jet of water a few feet into the air for a few seconds. Then the water settles back quietly into the basin, and in a few seconds more is withdrawn into the hole whence it came. In about ten minutes the performance is repeated, and so on day after day.

Other geysers differ from this in detail, while showing the same essential character of intermittency in their discharge. In many geysers the vent is at the bottom of a considerable pool of water, and these pools of violet-blue water are objects of great beauty. In some cases the dimensions of the pool are such that it fairly deserves the name of pond. In other cases the vent is at the summit of a cone of siliceous sinter of considerable height, deposited by the waters of the spring. Many geysers differ from the Model in the colossal scale upon which their operations are carried on. Old Faithful throws its magnificent column of water to a height of 150 feet, and plays for about four minutes. The Giant attains about the same height, but discharges a much greater volume of water, and keeps playing for an hour and a half at a time. The Great Fountain, from its huge crater ten feet in diameter, situated in the middle of a great shallow pond, pours forth a perfect flood of water for an hour at a time. In the Great Fountain, the water, instead of being thrown up in a slender column, spreads out obliquely in all directions, producing on the whole a more impressive effect even than the Giant. Geysers differ widely in regard to their periods of eruption. Some have an even shorter period than the Model, which has been described. A little geyser in the basin of the Gibbon throws up a sudden jet to a height of twenty or thirty feet about three times in a minute. In the case of many of the large geysers, the interval between the eruptions is measured by days or even weeks. In general, there is a less exact periodicity in the eruptions of the large geysers than in those of the small ones, though Old Faithful is a striking exception to this proposition. That magnificent geyser vindicates its name by discharging its splendid fountain once in sixty-five minutes with exemplary regularity. Old Faithful, indeed, is the only large geyser which a tourist making a hasty journey through the Park can be sure of seeing in eruption. In the case of the more violent eruptions, the water discharged, instead of falling back within the basin and subsiding into the vent whence it issues, is projected far beyond the rim of the basin, and flows away

in brooks of hot water, which may gradually lose themselves by absorption into the porous ground, or may pour themselves into the larger streams by which the region is drained. The eruptions of the Excelsior Geyser are said to raise the level of the water in the Fire-hole River several inches.

#### Theory of Geyser Eruptions.

Phenomena so striking as those of geysers must arouse in any thoughtful mind a desire to understand their cause; and, although many points of detail remain unexplained, we are in possession of a beautifully simple and apparently satisfactory theory of geyser eruptions.

The key to the explanation of geyser eruptions lies in the facts observed by Bunsen in regard to the temperature of the water in the geysers of Iceland. By sinking registering thermometers to different depths in the tube of the Great Geyser, he ascertained that, in the intervals between the eruptions, the temperature progressively rises as the thermometer descends to a greater depth, but the temperature at no depth within the tube reaches the boiling point proper to that depth and pressure. As the time of an eruption approaches, the temperature at some level below the surface approaches the boiling point proper to that depth. The bearing of these facts is obvious. The essential conditions of a geyser are that the water should be exposed at some distance below the surface to a source of heat of sufficient intensity to raise the water in time to the boiling point proper to that depth and pressure, and that the tube or passage leading to the surface should be so narrow that no convection currents sufficient to equalize the temperature can be established. When the boiling point is reached, the eruption is ready to begin. The first portion of steam that is formed, lifts the column of water, and allows a little to flow out at the top of the tube. The relief of pressure thereby occasioned allows a larger amount of steam to form; and the sudden expansion of the steam presently blows out the whole contents of the tube, in the fountain which is the characteristic phenomenon of geyser eruptions. The conditions of geyser eruption can be readily imitated in the laboratory, and artificial geysers are often exhibited as a lecture experiment.

The fact which has been already mentioned, that the eruptions of the large geysers take place in general at longer and less regular intervals than those of the small ones, would seem to harmonize well with the explanation which has been given. When the water discharged is small in amount, and all or nearly all of it settles back immediately into the tube, it is evident that it can soon become heated up again, and be ready for another eruption. In the more violent eruptions, in which the water is discharged far beyond the limits of the tube or basin, there must intervene before the next eruption time sufficient for the underground passages of the geyser to be filled by the gradual percolation of water from above, as well as for the water to acquire the necessary temperature.

#### Deposits from Hot Springs and Geysers.

By no means the least interesting phenomena connected with the hot springs of the Yellowstone Park are the masses of travertine and siliceous sinter deposited from solution in the waters. All spring waters contain more or less mineral matter in solution, since all rocks and soils present more or less material in some degree soluble in water. The solvent power of water is increased by raising the temperature, so that hot springs almost always contain large quantities of mineral matter. The solvent power of water for certain kinds of mineral material is greatly increased by the presence of certain other substances in the water. Thus, water containing carbon dioxide is capable of dissolving calcium carbonate, the material of limestones. Again, water containing alkaline carbonates in solution is capable of dissolving considerable quantities of silica; and alkaline carbonates and free silica are both among the products resulting from the decomposition of the silicates of which lavas like those of the Yellowstone Plateau consist. It might, therefore, naturally be expected that the springs which arise in the heart of the volcanic plateau, where the waters must traverse a great thickness of decomposing lava, should be charged with silica in solution; and that the springs near the outskirts of the lava plateau, whose waters have percolated through the stratified limestones underlying the thin edge of the lava sheet, should be charged with calcium carbonate. Thus we find at the Mammoth Hot Springs, on the northern edge of the volcanic plateau, great deposits of the spongy and porous limestone called travertine; while the most of the deposits from the true geysers and the other springs in the heart of the volcanic plateau are siliceous sinters. So far as is known, all true geysers appear to be siliceous springs, though the rationale of geyser eruptions is independent of the nature of the materials held in solution and deposited by the water.

The most magnificent exhibition of hot spring deposits in the Yellowstone Park is to be seen at the Mammoth Hot Springs. Indeed, the exquisitely beautiful Pink Terraces of Rotomahana in New Zealand were destroyed by a recent volcanic eruption, the terraces at Mammoth Hot Springs are without a rival in the world. The whole area covered by travertine at this locality is about two square miles; but, over a considerable part of this area, the thermal action has long since become extinct, and the travertine is covered by soil and vegetation. A part of the formation, indeed, dates from a time preceding the Glacial Period, and is overlain by glacial drift. The area of present activity at the Mammoth Hot Springs is about 170 acres. This recent portion of the travertine deposits occupies a

small valley, where it rises, terrace above terrace, presenting, when viewed from a distance, an aspect strikingly similar to that of a glacier. The material is in general of a snowy whiteness; but in places it is streaked with various brilliant tints of red, yellow, and green. No words can give any adequate idea of the beauty of these travertine deposits. Only photography can rightly express their exquisite beauty of form, and only the artist's brush can portray their luxuriance of coloring.

A most remarkable recent discovery is that the deposits of travertine and siliceous sinter from the hot springs of the Yellowstone Park are in large measure due to the growth of humble forms of vegetation allied to the Conferva, or fresh-water Alga, of our ordinary ponds. A number of species of these humble plants, some growing in the form of delicate filaments, and others forming jelly-like masses, grow luxuriantly in the hot waters. None of these plants, indeed, can bear the boiling point of water; but they are found abundantly in pools of all temperatures up to 185 degrees Fahrenheit. Although some of these delicate vegetable forms were recognized by the earliest scientific explorers who described the wonders of the Yellowstone Park, the important role which they play in the formation of the deposits remained long unsuspected. Calcareous waters may deposit their calcium carbonate by evaporation, or by the exhalation of their carbon dioxide into the atmosphere. Hot siliceous waters may deposit their store of silica by cooling, by evaporation, or by various chemical reactions. It was, then, at first, natural to suppose that the deposits of travertine and siliceous sinter were formed by some of these purely physical and chemical processes. It has, however, been proved by abundant evidence that by far the larger part of the hot spring deposits of the Yellowstone, both calcareous and siliceous, are due to the low forms of vegetable life. The solid particles of silica or calcium carbonate, as the case may be, are deposited upon or within the tissues of these plants. In the case of the calcareous deposits, the chemical rationale of the action of the Alga appears to be quite simple. The growing plants feed upon the carbon dioxide contained in the water, and the removal of the carbon dioxide precipitates the calcium carbonate which it had held in solution. In the case of the siliceous deposits, the chemical processes involved are not so easily understood, but the fact of the agency of vegetation in the formation of the deposits appears to be equally certain. To these Alga are due the lively tints of yellow, red, and green which have been already mentioned, as variegating the whiteness of the travertine and sinter, and adding so much to their beauty.

#### The Yellowstone Canyon.

It is undoubtedly by the marvelous and almost unique phenomena of the hot springs and geysers that geologists and other tourists are led to visit the Yellowstone Park; but, probably, in the experience of most travelers who have visited the Park, the picture which memory brings back most frequently and most fondly is not that of the snowy terraces of the Mammoth Hot Springs, nor even the startling spectacle of the eruption of the Giant or the Great Fountain, but the vision of the Grand Canyon of the Yellowstone, as seen from Inspiration Point.

By two fine cascades, about a half-mile apart, one hundred and three hundred feet respectively in height, the Yellowstone River drops itself into a gorge 700 feet deep—a depth which is increased to a thousand feet, in the course of a few miles, by the rapid descent of the river. For about twenty miles the river has carved this deep gorge in the massive lava sheet of the plateau. For a few miles below the falls the lava has been very much decomposed by the action of the hot springs; but farther down the stream hot springs are less abundant, and the rock is comparatively unaltered. This difference in the character of the rock is conspicuously shown in the form and coloring of the canyon walls. In the upper part of the gorge, the unequal softening of the rock, due to its partial decomposition, has allowed the canyon walls to be worn out into deep alcoves, separated by sharp-crested buttresses carved into the most fantastic pinnacles. Farther down the gorge, in the comparatively unaltered rock, the walls are steeper, and their forms less varied. The unaltered lava is light bluish gray, or dove-colored; but in the upper part of the canyon the mass of the rock is bleached to a snowy whiteness by the partial conversion of the feldspar of the lava into kaolin, while the iron oxides leached out of some parts of the rock are deposited in other places, forming broad streaks and bands of brilliant red and yellow. Lower down, where the rock is comparatively unaltered, it has only assumed in weathering a somewhat more sombre cast than its normal color. The place which is rightly named "Inspiration Point" is a little perch on one of the sharp-crested buttresses projecting from the west wall of the canyon. Southward from this point, one looks through a vista of barbaric richness of form and color—alcoves, buttresses, and pinnacles of endlessly varied forms—their dazzling whiteness streaked with broad bands of brilliant red and yellow—while between the particular walls runs the crystalline green of the river, and the vista is closed by the falls, whose wild grandeur is softened by distance into serene beauty. Northward, the eye rests on the simple majestic lines and sombre colors of the lower gorge. The austere grandeur of the lower gorge and the barbaric splendor of the upper gorge heighten each other's effect by their vivid contrast.

Wherever water flows, it carves its channels in the rocks; and gorges, wild, romantic, beautiful, sublime, are found everywhere. And in various respects the Yellowstone Canyon is surpassed by many another gorge. It has not the romantic prettiness of the glens

whose streams dance down through an endless succession of cascades into the lakes of central New York. It bears along no such might of waters as foam and swirl below the matchless cataract of Niagara. It is surrounded by no such group of majestic mountain forms as those which tower above Yosemite. It has not the overwhelming depth and the awful steepness of the Royal Gorge of the Arkansas. In all its dimensions it is dwarfed into utter insignificance in comparison with that prince of gorges—that world wonder—the Grand Canyon of the Colorado. But, in its wondrous combination of grandeur and beauty, in its blending of solemn simplicity and barbaric splendor, it has its own unique and matchless charm. Dull of soul indeed must be the man who can stand for an hour at Inspiration Point, and not feel that an inspiration has entered into his life which will make that life forever purer and nobler.

Wesleyan University.

#### NEW YORK LETTER.

"MANHATTAN."

IT may not have been a gobbler in every instance, for turkeys of the masculine gender are not so popular as they might be, but whatever it was, it was gobbled after the true American order, and Thanksgiving was duly observed. In this part of the country we can only follow the example of the English king and thank God that things are no worse. True, we are under the control of Tammany Hall, one of the most vicious and corrupt political organizations ever known; we have excise commissioners who, utterly regardless of public opinion, issue licenses by wholesale; we have saloons not only crowding our main avenues and occupying the corner of almost every street, but they stand dangerously near many of our public schools; we have Sunday newspapers and Sunday concerts, and Sunday exhibitions until the Sabbath of our fathers has become a mere memory and tradition; we have a West Side movement and an up-town movement on the part of the great churches of all denominations which threatens to be a million of this city's population; we have all these things and many more of like character, and yet we keep Thanksgiving for the reason already given—things might be even worse than they are. Now this may have a pessimistic sound, but then it isn't pessimism. It is simply an acknowledgment of certain ugly facts, and the more thoroughly these facts are known and understood, the better it is for all parties concerned.

But what are we going to do? To diagnose a disease is one thing, to prescribe the proper remedy is a much more difficult undertaking. Well, with regard to our political depravity, we are going to have lessons of healthy independence, and the good people of all parties, who are in the actual majority will unite in successful agitation. This is sure to come. And why not? The relations that exist between clean streets, pure water, adequate school accommodation and questions of tariff reform and silver coinage, are somewhat obscure to the average man; and just why his vote on the election of alderman should be construed as for or against the national administration, is an increasing subject of wonder. The unprincipled oligarchy at present in control here will soon meet their desert. The characters of the wall are assuming distinctness, and ere long the fiery inscription will be fully read.

The religious problem will be solved in practically the same way. The cowardly retreat of the baggage train is likely to continue for some time, but the men and women who comprise the army of the Living God will not consent much longer to the present state of things. Men will be found, money will be given, churches will be re-organized, and the multitudes who are now in darkness and sin will be evangelized and brought into the kingdom of God.

At our Preachers' Meeting a few weeks since, Dr. S. F. Upham read a most exquisite and tender memorial of the late Dr. O. H. Tiffany. For strength as well as felicity of expression, for devoutness and deep religious feeling, for a sense of personal bereavement and at the same time a noble tribute to the memory of the great and good man who has gone, the paper presented by Dr. Upham was indeed remarkable, and worthy of permanent form. But some of us cannot be reconciled to the thought that the noble presence and still nobler manhood of Dr. Tiffany will meet no longer in the councils of the church. Thank God his memory and work remain!

The presentation of the "Veteran" plan by Dr. J. Benson Hamilton a week ago, caused a very lively discussion among the preachers. That was right. The plan is worthy of discussion, and though some parts of it may need re-adjustment, yet it is undoubtedly on the right line. We talk about Methodism being one, and that a Methodist preacher has a right in every Conference of our church; but when a man transfers from one Conference to another, he, in many cases, must surrender the only hope he has for old age, and run the risk in declining years of a condition barely removed from pauperism. And yet our preachers ought to transfer. Conference life is much shorter than effective life. In twenty years at most, men cease to be a novelty in their Conference, and a transfer would renew their youth and at the same time enlarge their usefulness. But they won't go. Why? Because they have a just and lawful claim upon the Conference funds, and are unwilling to take the risks in a distant field where these funds may not be so large. Methodist ministers are human just as other people are, and while they are heroic to the last degree, yet they remember that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Dr. J. B. Brady, of Newark, N. J., has done a good work in publishing his "Sinner's Sermons." These sermons were delivered originally to overflowing congregations in the Franklin St. Church, and were meant to rebuke the desecration of the Sabbath by the music-loving Germans who held this festival. It is high time that people coming to this country should be given to understand that the habits and customs of foreign lands cannot be imported here, and used to destroy the holiness of God's day and break down the restraints of religion. We have altogether too much of this already. German nationalism and Irish nationalism have no rights here, and the country would be healthier in every way if both were sent back to where they belong. Dr. Brady's book is timely, and will do good. The sermons are strong, vigorous and eloquent, and deserve a wide circulation.

The Draw alumni of New York and vicinity celebrated the twenty-fourth anniversary of the founding of the Seminary last Monday evening. Of course there was a dinner, and a good one, too, for preachers have appetites, and once in a while enjoy a "fine

(Continued on Page 6.)



## Miscellaneous.

## A SYMPOSIUM.

## What are You Doing for Prohibition?

Francis E. Willard.

The World's and National W. C. T. U. have their work against the drink habit and traffic divided into preventive, educational, evangelistic, social and legal, besides the ever out-reaching department of organization. The world's petition everywhere circulated, and to which two million names are to be secured, asks for the total separation of all governments from the liquor crime and for its prohibition. Every stroke of work, every petition, leaflet, pamphlet, book, speech, prayer, of the white-ribboners, converge, like the fingers of a hand, upon prohibition, total, absolute and irrevocable. We believe in prohibition by law, by politics, by woman's ballot, and a woman's law by the Lord of Hosts through human agencies.

Evanston, Ill.

Rev. William Rice, D. D.

I advocate prohibition public and private, and vote "No" on the question of license at the city election.

Springfield, Mass.

Rev. E. C. Bass, D. D.

Preaching the Gospel, warning men to "flee from the wrath" present and future, exposing the folly and fallacy and futility of license, praying for the coming of the Lord's kingdom and voting the Republican ticket.

T. Union, Mass.

Rev. L. P. Tucker.

To instill prohibition principles in the minds that are unbiased toward evil, and save the bodies that are unstained by drink, I hold a quarterly temperance concert, sustained by Junior and Epworth Leagues and the Sunday-school. To make effective the provisions of the Discipline, I present them in an annual sermon. I then work for the enactment and enforcement of statute law, and am sure to vote for those who are its champions. Recently, when our wholesome laws were in peril, I took the "stump," not as a politician, but as a minister of Christ.

Bradford, Vt.

Rev. M. V. B. Knox, Ph. D.

1. Pray for it.  
2. Talk and preach for it.  
3. Vote for it.  
4. Distribute and recommend literature about it.  
5. Now and then get a drinking man converted at my altar.  
6. In this city have given up trying to use the law, because we have been so beaten by the officers of the law and the court.

Manchester, N. H.

Rev. Matt. S. Hughes.

Praying, speaking and voting.

Portland, Me.

Rev. D. B. Dow.

I am teaching it, preaching it, believing in it, praying for it, voting for it, and stand ready to assist in the enforcement whenever any occasion offers.

Bucksport, Me.

Rev. Theodore Cuyler, D. D.

I am, as I always have been and mean to be, a non-partisan Prohibitionist. My chief labor is to endeavor to form a public sentiment against the drinking-usage, which is the only solid basis for legislation to suppress the drink traffic. It is total abstinence diminishes or dies out, prohibition dies with it. The best law would be a "dead-letter." The church of Christ is too lukewarm and lagging in the war against the curse of the bottle.

Brooklyn, N. Y.

Rev. Hugh Montgomery.

We keep the momentum of prohibition, and temperance generally, constantly before the public, by preaching on it and presenting it through the local papers. We have also inaugurated a vigorous prosecution of the liquor dealers, who are generally violators of the law. We make every effort, also, to stir up the city authorities and supply evidence to them, wherever possible, and expose them wherever they neglect their duty. During the past three years we have made a thorough and persistent fight for no-license each year.

Woburn, Mass.

Rev. J. O. Sherburn.

Singing every complaint against liquor-sellers (first-class hotel-keepers and all) that comes in my way. Voting the prohibition ticket for seven years. Giving aid and comfort to all who do. Allowing my name to be used for town and county offices on that ticket. Giving a square hit from the pulpit whenever I may. Never preaching politics, oh, no!

Cahoon, Vt.

Rev. C. W. Bradlee.

Nothing except in a general way by my influence and work as a Christian and minister. My voice and prayer and vote are for it. My hope is in neither the three political parties, but in the Christian home, the school, the church, and in God.

Concord, N. H.

Rev. R. L. Bruce.

Endorse it frequently and fervently from my pulpit. Assist W. C. T. U. to enforce it thoroughly. All churches join in W. C. T. U. temperance concerts. Personally vote for it first, last, and all the time.

Springfield, Vt.

Hon. Henry H. Faxon.

I am acting independently in political matters, voting for only those candidates who are known to be true to the cause of temperance and other reforms tending to benefit the people. I am working for the enforcement of the present liquor law, and, at the same time, striving to advance legislation in the direction of prohibition. I am also enlightening the public concerning the crime, misery and expense attending the use of intoxicating liquors as a beverage.

Quincy, Mass.

Rev. Howard E. Cooke.

Nothing in the "third party" line. Everything that seems wise and effective outside of "politics." The Prohibition Party has no relative significance here, and is declining. The State suffers the reaction of a three-years' farcical and too previous prohibition—passed in '86, repealed in '89. In this city three-fourths of the population are foreign in birth or in parentage, besides being Romanists. What could the rest of us do, even if we were all Christians and united? Temperance societies have no strength. Three exist in name. "Discretion" here is the better part of valor. It is of no use to suggest Gideon or Samson. The former used much human strategy, and the latter once chased

his thousand, but at other times pursued a wiser policy. What is the good in stirring up the lion when you cannot kill him? We keep him as quiet as possible. Meantime we preach and teach, and wait for the day when the brute can be aroused and slain. The church and the school are the great centres of temperance power.

Worcester, R. I.

Rev. J. H. Twombly, D. D.

By sermons and addresses I set forth the evils of the hellish drink-business; the fertility, meanness, and wickedness of license, high or low; the right of the State to prohibit the manufacture and sale of intoxicants; the practicability of enforcing and executing prohibitory laws; the duty of all citizens to study the various branches of the temperance reform; to vote for the largest degree of prohibition obtainable; to elevate public sentiment on this question, and to repudiate the accursed rum business and all engaged in it. In a word, I teach that it is the duty of the pulpit, the press, and all respectable people insistently to preach and practice total abstinence, and to seek the enactment of the most radical laws possible. By such means we shall reach true and universal sobriety and thorough prohibition that can be enforced forever.

Newton Lower Falls, Mass.

Hon. Neal Dow.

Always at work in every weather, in the press and on the platform when opportunity occurs and health permits, to arouse public opinion to a realizing consciousness of the fact that the liquor traffic is a supreme sin against God, a hideous crime against society, absolutely inconsistent with every interest of nation and people, and that it ought to be suppressed, pointing out the only means by which that can be accomplished. But, more than all and above all, pointing out to the church that the liquor traffic continues now in this country by its assent, without which it could not live a year, and striving to arouse it from its present attitude of stolid indifference to the result of this great warfare "between heaven and hell," suggesting plainly that its abominable indifference to this subject is absolutely inconsistent with an honest, sincere confession of faith in God and His Christ.

Portland, Me.

Rev. John Tilling.

I am doing what I can for prohibition by lifting up my voice in advocacy of it. I teach it in Sunday-school, preach it from the pulpit, talk it to the people, live it, and, as far as I know, vote for it. I give it both moral and material support. I never knowingly vote for a man who favors either high or low license.

Guilford, Me.

Rev. W. H. Turkington.

In systematic work through organized forces, as a church, nothing. Having been here but a few months, I have not started yet any lines of work in this direction. There is great dereliction among us. On the whole question we are in the subjective mood. Personally, I am girding up the loins of my mind, studying the latest phases of this conflict on both sides, observing with pain the daily ruin going on, preparatory to earnest, systematic work through the Epworth League and the church. I voice my sentiments upon this subject on every proper occasion in public and private.

Lebanon, N. H.

Rev. J. R. Clifford.

A thorough belief in the principle, and a full confidence in its ultimate success, cause me to advocate prohibition in public and in private, to pray always for its triumph, and to vote for it at every election.

Dexter, Me.

Rev. O. P. Gifford.

Speak in favor of it in private and public whenever I can. Vote for it always.

Chicago, Ill.

Rev. George A. Crawford, D. D.

I am doing nothing for the cause of prohibition beyond frequent and emphatic utterances in public and private, and the right use of the ballot whenever the question enters the political arena.

Boston, Mass.

Rev. W. S. McIntire.

I am speaking for prohibition as opportunity occurs and my parish duties will allow. I write occasionally for the local press. On all proper occasions I present resolutions in public meetings, and thus give the people an opportunity to express themselves, and this gives the officers a reason for enforcing the law.

Biddeford, Me.

Rev. C. H. Ewer.

Three points will cover my "doing" in the line of work indicated in your note:—  
1. Study to know the general situation of the country. Merely local conditions are sometimes misleading.  
2. Frequent sermons and platform addresses, (1) to keep myself "at the front"; (2) to reach the individual conscience; and (3) to help bring public sentiment and practices up to the level of the principle.  
3. My vote with the only party that is openly and uncompromisingly committed to the only method which God approves and liquor-sellers fear, in dealing with the liquor-evil.

Little Compton, R. I.

Rev. John Galbraith.

Whenever appropriate, I teach in the Sunday-school, and enforce in the pulpit, the necessity for personal total abstinence and for absolute prohibition. I let it be known that, while I am a Republican in politics, I will vote against every Republican candidate who is not a pronounced prohibitionist. With this statement of my position, I strive in the caucuses to nominate prohibitionists. Just now I am emphasizing this fact. The Republican party of this State must choose between the church and the saloon, between the sober and the drunken vote. That is what the November election means.

Rehoboth, Mass.

Rev. Frank C. Haddock.

Writing for the religious press articles which are promptly rejected. Preaching occasionally on the subject. Lecturing on "Alcohol," "Mind and Rum," "Pot-house Idleness," "Cranks," "Do You Care?" "Christianity and Our American Institutions," etc. Endeavoring in some small measure to overcome the unspeakable indifference of the people to the enforcement of the law, and to induce men to regard the claims of true religion and this great reform of God as well as those of our modern golden calf, the political party. Assisting by private efforts the honest sheriff of this county to locate places of illegal sale and bag them. Our Law and Order League is a highly educated affair, but some genuine work has re-

cently been done by individuals independent of that sort to weak consciences. I am glad to be "in" the latter movement. Praying God to move the Methodist Episcopal Church up to the front of the last remarkable address of our Bishops.

Brunswick, Me.

Rev. D. E. Miller.

Cannot say that I am accomplishing anything for the cause, but I am trying at least to "hold the fort," and, if possible, make aggressive warfare by (1) believing thoroughly in the principle; (2) praying earnestly for its success; (3) voting right when opportunity offers; (4) and preaching its doctrines by word and example and deed.

Epping, N. H.

Rev. Wilbur P. Thirkield, D. D.

I take your question to be general, and not personal. Atlanta, that once enforced practical prohibition, now draws dividends—financial and moral—from about one hundred saloons. Prohibition sentiment, that once and again found forth in the most splendid moral demonstrations that I have ever witnessed, is apathetic. An anti-bar-room ticket (permitting wholesale traffic) is out for the coming city election, but will be defeated by the "conservative element." Old prohibition leaders will vote the ticket, but they make no fight.

Atlanta, Ga.

Rev. Garrett Bookman.

I am indicating the truth that it is in vain for one to talk prohibition unless one votes for it, and that those who by their votes legalize the saloon, are primarily responsible for the woes and crimes that issue from it. I also vote prohibition.

Westboro, Mass.

Rev. P. M. Vinton.

Standing by the guns, keeping them smoking, dropping shot and shell into the rum-ranks and the license redoubt behind which they are sheltered. Our guns may not be of the largest calibre, but they are hot all the time. Ammunition is plenty, and our danger is here. The enemy are many and desperate. I am in Pawtucket and throughout Rhode Island, but we are not disheartened. Right and Fight will win the victory some time.

Pawtucket, R. I.

Rev. J. H. James.

Secretary Connecticut Temperance Union. For nearly twenty-seven years the Connecticut Temperance Union has sought to "promote total abstinence from alcoholic beverages and the overthrow of the traffic in them." In eighteen months as secretary I have given 424 public addresses; of these 150 were to children, seeking to awaken in them hatred of drink and everything connected with it. In nearly all the others I have advocated prohibition legislation, opposing license and urging vote and effort against it. I am editing our little bi-monthly, *Timely Truth*, and many leaves and "cartridges" for local prohibition, and writing letters by thousands. Our agent, Rev. D. B. Lord, has made scores of addresses, and he and our five co-workers have circulated hundreds of thousands of pages of temperance literature—all under my direction as executive officer of the Union. We aim to make local sentiment intense and active against drink, and so bring prohibition to stay.

Rockville, Conn.

Rev. James M. Gray.

[Reformed Episcopal.] For the cause of prohibition I am praying, writing, speaking, paying, and soon hope to be voting.

Boston, Mass.

Rev. C. W. Dockrill.

Nothing in third party politics. Living its principles. Preaching total abstinence as a precept of the Bible. Fostering W. C. T. Union and Local League work. Watching the primaries, that only temperance men loyal to our prohibitory laws may be nominated. Circulating petitions against the repeal of prohibition enactments. Emphasizing the temperance lesson in the Sunday-school. Encouraging the call for, and delivering addresses at, mass temperance meetings. Praying for it, and voting as I pray.

Newport, N. H.

Rev. Charles E. Davis.

The subject of prohibition lies near my heart. I have studied it carefully. From personal experience I have been led to believe that I can do more for prohibition, by saying nothing of other Christian work, by attending closely to my regular ministerial work, leaving partisan politics to others. I do not mean to intimate that I do not vote. On the contrary, I believe that it is little less than treason for me to neglect to vote.

Melrose, Mass.

Rev. D. B. Hoil.

Sustaining prohibition, first, by example—prohibiting, strictly, as a matter of personal use, all intoxicants. Second, by precept; in sermons and addresses, frequently showing the evils of intemperance and especially enforcing the responsibility of every citizen to maintain our laws against the liquor traffic, and occasionally preaching especially on this subject. Holding a monthly temperance prayer-meeting. Circulating a temperance pledge in Sunday-school. Encouraging temperance organizations by belonging to them. Voting as, according to my judgment, will most aid the cause.

Kent's Hill, Me.

Rev. James W. Washford, Ph. D.

President Ohio Wesleyan University. I often advocate the principle of prohibition from pulpit and platform. Occasionally write in favor of a prohibitory law enforced by a Prohibition Party, and occasionally make a campaign address, but not from the pulpit. Always vote the Prohibition ticket.

Delaware, O.

Rev. George W. Hunt.

Legal prohibition is a thing of the past in Rhode Island. Public sentiment has advanced but little since the repeal of the amendment. Newport is cursed by the legalized rum traffic, and by numerous unlicensed "kitchen dives." We have been preaching upon the subject for a few Sunday evenings, trying to arouse public sentiment, and think successfully in some measure. As our hope is in the rising generation, we are emphasizing the need of total abstinence and legal prohibition in the Sunday-school. We make use of the temperance lesson each quarter with this end in view. I am thus using all the means I can, not forgetting to vote, as I

work and preach, to bring about what I believe is the only way to suppress the manufacture, sale and use of intoxicants.

Newport, R. I.

Rev. W. I. Todd.

We are trying to create public sentiment against the saloon. We are trying to enforce the "prohibitory law," for we believe that, the law enforced, "prohibition will prohibit." During the past year the liquor dealers of our village have been forced to walk up and pay three thousand dollars in fines. Some have quit the business, and others must. We labor under some disadvantages, being a border town. Just across the river, in our sister State of New Hampshire, is situated a miserable brewery which is producing and spreading its deadly poison, carrying misery and tears to hearts and homes.

Bellevue Falls, Vt.

Rev. J. T. Crosby.

I am reasoning of righteousness, temperance, and a judgment to come. I preach prohibition, and try to arouse public sentiment in that direction. I am praying, hoping, trusting and believing that God shall ere long put His almighty hand upon some man, as He did upon Abraham Lincoln in the days of slavery, who shall somehow strike at the taproot of the rum traffic and annihilate it from the land. I have thus far voted the Republican ticket, but am about tired.

Ellsworth, Me.

Rev. Geo. L. Story.

Working on three lines:—  
1. As a preacher, educating the young in the principles of prohibition by Sunday-school pledges, Demorest model contests, and study of physiology and hygiene in public schools; trying to reform drinkers in various ways, and by these means deprive saloons of customers; also, by sermons, lectures and dissemination of literature, trying to create and maintain healthful prohibition sentiment.  
2. As a citizen, urging necessity of enforcement of present law, and election of officials in sympathy with it; demanding early municipal suffrage; and personally voting only for pronounced Prohibitionists.  
3. As secretary of State Prohibitory Committee, securing check list of voters in each town, preparing list of township committees, organizing clubs, and getting in readiness quietly for election. We are not dead.

West Berkshire, Vt.

Rev. R. S. MacArthur.

[Baptist.] I am, by voice and pen, striving to create public opinion in favor of prohibition. In the meantime, by voice and vote, I am striving to support all measures which increase the present restrictions. It is the height of folly to do nothing because we cannot do everything; to permit men to drown except they are pulled out, or the pond is drained, according to any one measure of reform. It seems to me that all friends of temperance should unite on this principle. We ought no longer to fire into one another's faces, but all at the common foe.

New York City.

Rev. I. G. Ross.

Am outspoken for the cause from pulpit, platform, through local press, and in pastoral and social relations. Have taken initiative in getting up mass meetings, securing appointment of special committees, and in helping to form leagues for better enforcement of the Maine Law. Have earned the title of "crank," and the right to be cordially hated, allowing liquor men and their sympathizers to be judges. Am with all praying for success of prohibition, local and national, and intend always to "vote as I pray."

Augusta, Me.

Rev. William Ingraham Haven.

Praying, preaching in season and out of season, and catechizing the children.

Boston, Mass.

Rev. H. A. Spencer.

I am just now striving distinctly for spiritual results. A genuine revival is our prime necessity. That will make everything else easy. I keep the subject of temperance before the people in almost every service; and shall, probably, preach specifically on the question of license before our city elections in December.

Lawrence, Mass.

Rev. A. A. Miner, D. D.

Persuading individuals of the duty of sustaining prohibition; giving public lectures on the subject; counseling certain parties on difficult points; writing an occasional newspaper article; exposing the criminal influence of all who sustain license or license parties; and especially showing that every vote for the nominee of a license party, even though that nominee is himself a Prohibitionist, is practically a vote against prohibition, and swells the aggregate for license by swelling the vote for the license party. Of course I give money, and vote the Prohibition ticket.

Boston, Mass.

HOPEFUL OUTLOOK FOR PROHIBITION.

REV. T. A. GOODWIN, D. D.

I HAVE seldom seen a more accurate statement of the present status of the temperance question than is given in the leading editorial in the *HERALD* of Nov. 25. The battle is not over, and it is not likely to be soon; nevertheless, we have made great advance since dram-selling was tolerated in all the churches, and our church especially provided for it by requiring that no Methodist should allow any disorderly conduct "under his roof," under the penalty of a church trial "as for other immoralities," which might result in his being "cleared, censured, suspended or excluded according to his conduct;" but have made any substantial progress within the last ten years? It seems to me that all we have gained is a better knowledge of the resources and persistence of the enemy. We certainly have been made to feel, as never before, that the interests of the saloon permeate our entire social, commercial and political body politic, and that its friends are a unit in its defense.

When war upon secession was determined upon, Mr. Lincoln thought that 75,000 men would do the business in ninety days. It took a million of men and four years of time to disarm those who went to the field; it is likely to take a half-century or more to bring the disarmed into even a formal acquiescence in the results of the war. Who that took a hand in the temperance work of the early fifties

ever dreamed that there would be an open saloon in America at the end of forty years? But here they are, as numerous as ever in most States, and bolder and more defiant than ever. Forty years ago there never had been a convention of saloon-keepers to defend their business, nor an organ to set forth its claim to exist; nor had any political party ever distinctly avowed its sympathy with it. We have learned something in forty years' tussle.

When "Uncle Tom's Cabin" first appeared, the late Bishop Simpson, as editor of the *Western Christian Advocate*, said of it: "The picture of slavery is not one whit overdrawn, but the book is sadly defective in not suggesting some method of abolishing the wrong." Eleven years later, in one of his inimitable addresses on the conditions of the country, he alluded to this opinion and said: "But I was mistaken. That book went forth on its mission to educate the people to abhor slavery without being trammelled by any hostility to this method or that, leaving the people to strike when the time came in a way no human foresight could have devised." Have we not been at fault these ten or twelve years, in devoting our strength to methods, while we should have confined our work chiefly to educating the people to abhor the saloons, leaving every man to strike in his own time and way? This was our earlier policy, and we were steadily gaining on the enemy under it.

To my mind, it was a sad day for prohibition in Iowa and everywhere when the

## Republican Party Became Sponsor

for prohibition in that State, protesting at the time that prohibition was not a Republican article of faith. The immediate result was that thousands of prohibitionists of Democratic politics felt it their duty to denounce prohibition as they would denounce the Ten Commandments if they were incorporated in a Republican platform; and to-day nothing so imperils prohibition in that State as this god-fathering of it by the Republican Party. Instead of standing or falling on its merits, it must live or die with its sponsor, and no political party has a perpetual lease of life.

Sixty years ago lotteries abounded in every State. They were made to do service in building churches, colleges, roads and bridges, as well as to minister to private wealth. Fifty-eight years ago an anti-lottery society was organized and began a war of extermination. The pulpit and the press took it up. It at once became a political question, but no party was allowed to adopt it as its own, and no anti-lottery party was ever formed. Hatred of lotteries was developed in all parties, and men were elected to legislatures and constitutional conventions on other issues; but so non-partisan was the anti-lottery sentiment, that lotteries are found now only in Louisiana, and the government has undertaken to destroy what that State wishes to cherish. Why should we not learn a lesson from this, and adopt the same method toward the liquor traffic? We are certainly making no progress on the present line of attack, but retreating rather. Wreat it at once and forever from all political parties, prohibition parties included, and reject rather than court a god-fathering.

## A Wonderful Parallelism

between the war upon the saloon and the late war upon slavery. Both were once snugly encoined in the church. Both were once interwoven into the social, commercial and political fabric of our national organism. The saloon is there yet. Under the early treatment of the slavery question it grew more and more arrogant, until that very arrogance led to a change of policy which resulted in its utter overthrow. Good men sought to destroy slavery; good men are seeking to destroy the saloon. Good men tried to get the Whig Party to endorse abolition; failing in that, they organized an Abolition Party. Good men have tried to get the Republican Party to incorporate prohibition in its creed; failing in that, they have organized a Prohibition Party. After twenty years of continued failure, and slavery becoming more and more aggressive, all of those good men, except a hundred or so, deliberately disbanded their Abolition Party, and joined with such Democrats as Hamlin and Morton, and such Whigs as Lincoln and Chandler, on a platform that said not a word about abolishing slavery, but even recognized it as a domestic institution that had constitutional rights within the States, consenting, with these men, to restrict the course without compromising their convictions that abolition was the right thing in the end. The result was, there was not a slave in America in ten years. And now the most hopeful outlook for prohibition is the indications that the good men who organized the Prohibition Party twenty years ago are becoming conscious of their mistake. In all the twenty years of their existence they never have reached three per cent. of the votes of the country; and the saloons, that have been the measure of the anti-dramshop force, are having high carnival, and politicians are on their marrow bones before the insolent lords of the toddy stick. In 1886 these good men numbered 300,000, but in 1890, the corresponding year, there were only 240,000, and the elections of 1891 indicate the same decline. When these good men, all but a hundred or so, shall have united with the Dorchester and the Kynetics and the J. Ellen Fosters in restricting what they evidently cannot prohibit now, then will

## Saloonism See Its Doom

written upon the walls. That great and good man, Gen. Clinton B. Fisk, one of the greatest and best men of this period, never appeared more sublime in character than when, first in the committee-room, then on the floor of the General Conference, he advocated that clause in our Discipline which regards it "the supreme duty of the

State" to grant local option. He compromised none of his convictions on prohibition in demanding local option where prohibition is not now possible.

It may be too much to expect a sudden abandonment of that line of attack which expects to reach prohibition, or even more stringent restriction, through some party, but we will come to that before we get any law that will survive the party that enacts it. There is not a law on any statute-book in America, that has survived the supremacy of the party that enacted it. Though the present outlook reveals an arrogant and defiant force, pressing hard a discordant opposition, yet when the Lovejoy and Giddingses of the prohibition forces join hands with the Mortons and the Lincolns of the restriction forces, the days of the saloon will be numbered. It may be a decade, it may be a century, but the saloon will go to keep company with the lottery and with slavery whenever we adopt the policy that blotted out the lottery and slavery, and never before.

Indianapolis, Ind.

## BUFFALO METHODISM.

REV. WILLIS F. ODWELL.

THE "Queen City of the Lakes" had at the last census a population of 254,457. The decade from 1880 to 1890 showed an increase of almost 100,000. It has thus been growing at the rate of nearly 10,000 a year for the last ten years. The boom still continues, and building is going on as fast as ever in the newly-settled districts. The Niagara River is being harnessed up to furnish motive power. It has been found that energy can be transmitted by electric cables without great loss, and it looks as though the famous Falls were to be utilized in a truly marvelous way in the development of a mighty manufacturing city. Certain it is that capitalists are awake to the possibilities ahead, and land along the river front commands enormous prices.

A peculiar feature of Buffalo is the large proportion of foreigners in the population. There are 100,000 Germans, 40,000 Poles, and 15,000 Italians, 40,000 Swedes among us, so that the American element is in a decided minority. We are brought face to face with the most difficult problems growing out of the presence of an alien mass in our midst. The respective nationalities live by themselves, so that we have American, German, Polish and Italian quarters. In some senses this is a relief. In other senses it raises almost insurmountable barriers against city evangelization. An exclusive spirit prevails to a considerable extent in these different quarters, and makes the work of Protestantism exceedingly difficult. For example, in the Polish district at present there is not a single Protestant church or mission of any kind. Every attempt at planting one has failed, and Romanism is now in undisputed possession.

In spite, however, of the difficulties in the way, Methodism has been doing a grand work in recent years, and been making commendable progress. She has much more than kept pace with the growth of the American population, and has already planted herself in strong positions among the Germans. Her eyes have been toward the future, and churches and missions have been wisely located in strategic points commanding prospective development.

Just now the Buffalo Methodist Union, the local city church extension society, is raising the cry of a \$100,000 permanent fund to be invested for the benefit of new work. On December 3, Dr. Traveller, the head of the Chicago Methodist Church Extension movement, is to address a mass convention of Buffalo Methodists on city evangelization in the interests of this fund. Much enthusiasm is already aroused, and more is expected. On the first Sunday in December a collection for this cause is ordered in all our churches.



# Our Book Table.

**HOLIDAY BOOKS.**  
By Edwin Arnold. New York: Charles Scribner's Sons. Price, \$3.

In this beautiful volume the author has recorded his impressions of Japanese life and customs. It has evidently been a great pleasure to him to render this loving tribute to the gentle and affectionate people who made life so agreeable for him. He never tires of singing the praises of the women, who are loveliness itself in the matter of disposition and of faithful service. In the record which he gives of the uprightness of their lives as compared with that of the men, he is amply justified in the high praise he renders to them. The illustrations go to illustrate the text and to transport one bodily to that land of the chrysanthemum. Mr. Arnold touches his subject deftly, and his skill as a practiced writer shines out in the singular lightness and yet completeness with which he tells us about all we would care to know of that charming land. He has so perfectly and so charmingly caught the spirit of this people among whom he sojourned, that one readily accepts his enthusiastic tribute, and heaves a sigh that he cannot be so favored as to have personal observation of them. The publishers of this octavo volume have contributed, in the heavy, super-calendered paper, the splendid illustrations, and the quantity-designed cover, all that was necessary to complete one of the most charming of the holiday books. The papers originally appeared in *Scribner's Magazine*, but are eminently worthy of the present permanent form.

**JESUS THE MESSIAH.** By Alfred Edersheim. New York: A. D. F. Randolph. Price, \$3.50.

In the partly volume of over 600 pages of rather closely-printed matter and more than a score of illustrations, we have an abridgment of the author's larger work, "Life and Times of Jesus the Messiah." Any one who has attempted to glean as fully as the learned author's treatment of any Bible topic, has found his toil barren of results. By birth and surroundings, by training, and by the rarest and fullest scholarship, he was qualified, as few men have been, to illuminate the Scripture story of the life and environment of Jesus. He was not a theorist, and he ventured no elaborate explanation of the doings and the words of his Master. What he did do was to set the picture in a light so favorable, and in an atmosphere so harmonious, that all its beauties were revealed to us. He clarified the vision of the beholder by transferring him to the land and the scenes where the story was laid, and with a touch of his wonderful knowledge revealed to him with what marvelous simplicity, truthfulness and appropriateness, the Master had spoken. The condensation of the previous volume had to be left to another, as the learned author had passed on to the majority. The engravings are exquisitely done, and add materially to the interest. It goes without saying that the book is valuable, and in some respects more useful than the larger one. In this form it ought to be in the library of every Sunday school worker.

**FRIENDSHIP.** Chicago: Albert Scott & Co. Price, \$2.

In the beautiful and tasteful binding of white parchment cloth, simply and chastely ornamented with gold, will be found emblemized three choice essays by Cicero, Bacon and Emerson. It is a hopeful sign that so much attention is being given to friendship—a virtue which seems to have faded far of late. Indeed, some cynics have gone so far as to question its very existence. Cicero's classic occupies half of the book, and the other two essays are well worthy the companionship assigned to them. The mechanical excellence of the volume will readily be noted.

**THE LITTLE LADIES.** By Helen Milman. Philadelphia: J. B. Lippincott Co.

In this charming story the current flows smoothly and equally to the end without any rocks or sandbars to vex its passage. It is a very pretty illustration, and is a bright and pleasing picture to a young lady. It is not, as its title might imply, a child's book, but a sketch of English life simply told, with glimpses of the experience of those born to the possession of castles, great estates, and all the accompaniments of leisurely living in England. There are some sweet and lovely chapters, and the story has the usual happy ending.

**BARTLETT'S FAMOUS QUOTATIONS.** Ninth Edition. Crown 8vo, cloth. Price, \$3. Boston: Little, Brown & Co.

It is difficult to recognize, in its new and enlarged form, the little hand-book which has done so much in years past to enlighten, instruct and delight the student who has found the familiar, yet recalcitrant, phrase and sentence eluding his mental grasp. Few books have conveyed as much innocent pleasure. As each edition has issued from the press the astonishment at its fullness and completeness has increased; and now, as the gifted author surveys the present monumental work with its eight hundred and fifty authors, and its practical enlargement of 350 pages, it is not a matter of surprise that he declares that his labors must cease with this edition. By lengthening the page the publishers have made the book more shapely, and they have also made copious additions to the index. They have also added selections from French authors, and from the wit and wisdom of the ancients. All other books of quotations, be they large or small, pale into insignificance before this pretty volume. The rare intelligence and discrimination, and the exquisite taste by which the balance between the important and the unimportant is maintained, finds no party in any other collection. It is easy to find in this book a most delightful and useful companion. Assuredly, no library can now be deemed complete without this, the latest and best edition of what has come to be a veritable classic.

**THE OFFERTORY CALENDAR.** The Golden Rule Co., Boston. Price, 15 cents.

It would appear to be difficult to devise a more appropriate arrangement than this to provide for, and to promote, the systematic plan of a weekly offering for church expenses. It is a unique and beautiful combination of envelope, and a delightful way of offering one's duty when such duty may be in danger of being neglected. Churches should give this calendar a careful consideration when making their plans for the fiscal year. A pledge card accompanies the calendar conveniently arranged.

**SHOW BOOKS.** Houghton, Mifflin & Co., Boston. Illustrated. Price, \$1.50.

The publishers have spared no pains to make this one of the choicest and daintiest books of the season. They have bound it in white cloth with delicate lettering, given the initial letters of each canto of the poem in red, and printed the poem only on one side of the page. They have used, too, the choicest of cream-laid paper to complete their work. As to the poem itself, it has long found acceptance with the reading public for its purity, its delicious simplicity, and its entire fidelity to nature. It is, indeed, one of the

sweetest of the noble singer's poems, and the publishers have done well to drap it so worthily.

**A ROUND ROBIN.** Edited and arranged by Robert Kilmer Mack. New York: E. P. Dutton & Co. Price, \$3.

This is another of those Nuremberg-printed collections of stories, illustrated in the most droll and beautiful way which the Messrs. Dutton & Co. have done so much to familiarize the American public with. Both in monochrome and in colors every page breaks out in a wealth of pictures illustrative of child-life, which is a continuous surprise to the reader. The stories themselves are not behind in importance, but are bright and sparkling, and glow with interest and life. A double-page picture is exquisitely done, and it may be said that the pictures alone are amply worth the price of the book, if, indeed, the text minus the pictures is not also of equal value.

**ODDS, LITTON AND SONNETS.** FROM THE "TOWN OF WISDOM." BY JAMES RUSSELL LOWELL. Boston: Houghton, Mifflin & Co. Price, \$1.

**LATEST LITERARY ESSAYS AND ADDRESSES OF JAMES RUSSELL LOWELL.** Boston: Houghton, Mifflin & Co.

A perusal of these two volumes, representing the finished efforts and the latest thoughts of the gifted writer whose spirit recently took its flight from the shades of Elmwood, conveys to us some faint conception of the great loss which has come to American literature. Lowell's poems always show a delicacy of perception and of finish which lead us to think that he has sent them out from his hand reluctantly. The present collection contains the Commemorative Ode, a poem which represents the high-water mark of his poetical powers. Here and there some of the poems show marked changes in certain lines, as if the author's maturer judgment were willing to let the earlier version pass. The present collection is daintily bound and attractively printed. In the essays there is no lack of virile strength, while the general style is one eminently worthy of study for the young writer. His English is refreshingly simple, strong and idiomatic, with absolutely no eccentricities of phrase. One may read page after page, and amidst the erudite display he will not find a single unimportant word. This makes it a delight for the average reader, while it is a profitable lesson to the student of literary art.

**PRINCIPLES.** Translated from the German by Florence M. Cronise. Chicago: Albert Scott & Co. Price, \$1.25.

The illustrations in this little book, including the ornamental initial letters, are admirably done, and add a marked value to the book itself. The story is sweetly and prettily told, and one floats down its current as gently and easily as the brook it describes meanders down into the valley of its destination.

**OUR TOUCH OF NATURE.** Arranged by Robert Kilmer Mack. New York: E. P. Dutton & Co. Price, \$3.

While there is not the same delicacy of treatment in the illustrations with which this book fairly teems, there is no coarseness nor neglect manifested. Many of the pictures are full-page, and there is an abundance of pretty conceits in head and tail pieces. The poems have been selected with care, and the conjoined illustrations convey the spirit of the text. The book is a large quarto in shape, with covers ornamented in colors, the whole combining to make, for the price, one of the very prettiest of the many holiday books which these publishers have to offer. Each page is wonderfully suggestive, and there is a dreamy significance to the whole which cannot fail to attract and hold attention.

**THE DAY IS DONE.** By H. W. Longfellow. New York: E. P. Dutton & Co. Price, \$2.

In the oblong volume before us, daintily and exquisitely illustrated in colors and in monochrome, the charming story of our idolized poet finds an appropriate setting. In the colored pictures there is a harmony of tint and a perfection of design which seem not to have been attained in any of our American books printed in colors. There are, too, a sprightliness and an originality in the design and execution of the other engravings which make them wonderfully illuminative of the text. It is a beautiful holiday gift, procurable at an insignificant price.

**HARPER'S YOUNG PEOPLE.** 1891. New York: Harper & Bros.

In issuing their charming young people's monthly in bound form, the Harpers have even excelled themselves this year. It will find a welcome, doubtless, in many a home at Christmas, in its green, red, and gold cover. It contains almost one thousand pages and full as many beautiful illustrations—pictures of Indians and stories about them, of little boys and their frolicsome capers, of little girls and their happy lives, of colorful people and their peculiarities and characteristics, of peasants and kings, of padres and matadors, of the East Indies and the West Indies, of men of iron and boys of pluck, of women of genius and girls of grit. And then, too, animals of all kinds, from pussy with a ribbon round her neck to the giraffe with his long neck; engines and ships, flowers and ghosts, bees and needlework—these and a thousand other things would fill the children's hearts with delight and their minds with wholesome knowledge, if parents or kind friends would only give the book to them. It is a Christmas present that any child would be joyously glad to receive.

**FREDERICK A. STOKES COMPANY.** New York, issue two beautiful chromo-lithographs, in colors, with text—Four Little Japs (four "cute" little Japanese lads, with fans and umbrellas), by Maud Humphrey, at the price of \$1; and Maud (a girl's head), also by Miss Humphrey, at \$1.50.

**INDIA: THE COUNTRY AND THE PEOPLE OF INDIA AND CYLON.** By John F. Hurst, D. D., LL. D. New York: Harper & Bros.

This is a great work. It is a study of India and Ceylon as they are to-day, but with enough of the history of the past to make his impressions more vivid, his descriptions more picturesque, and his arguments more convincing. His style is not commonplace for the charm and beauty it has with that of any other American or English writer of travel and observation, for it is too far superior. It would be impossible to find any other book on India which will give so broad and comprehensive, albeit also so minute and exact, a view of the great empire. History, political, social, literary, and religious is only a small part of it; and the sweep is limited by only that which would not be of particular interest and profit. Bishop Hurst is inclined to believe that England has liberated India, and has done more for it than either the Portuguese, the Dutch, or the French. He does not fail to note the evils for which the English are responsible, their work having been largely political and educational, and not religious. England has not as yet introduced, as she ought in some fashion, Christianity, but has permitted floods of infidel and theosophic literature to pour in upon the helpless people who are abandoning the old faith of India. Of the optimism course he says: "Has England ever made a greater contribution to the world's wickedness?" Formerly her opinion went to China alone;

now it girdles the world with a zone of sorrow. She even gives opium to her London children in Godfrey's Cordial, and to her invalids in Burley's Sedative Liqueur and Jeremy's Sedative Solution." It would be impossible, in a notice in this column, to do even scant justice to this magnificent and beautiful volume. It is highly creditable to our beloved and scholarly Bishop, who is such a revered representative of Methodism.

**THE BLESSED LIFE.** By N. J. Hofmeyr. New York: Fleming H. Revell Co.

Mr. Hofmeyr is a professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony, and the substance of this book is a series of addresses delivered before the students. There are many excellences in the book, of which we may mention a few: (1) The brevity of the chapters; (2) the pointedness of the thoughts; (3) the lucidity of the style; (4) the devoutness of spirit; (5) the liberal quotation of Scripture. Christians may read with great profit and edification these sober and suggestive pages.

**THE ADDRESS OF PORT ROYAL, and other French Studies.** By Maria Elery Mackay. Boston: Lee & Shepard. Price, \$1.50.

This volume consists of several historical and literary essays which have appeared in the *Century*, *Harper's* and *American*, together with others before published. The following are the subjects: "Monsieur de Port Royal," "The Song of Roland," "Beaumarchais," "French Women before the Revolution," "The Marquis de Mont Michel," "Provencal Song." In his introduction, Mr. Higginson says: "We sometimes see the remark made that, while American women are making large contributions to poetry and fiction, they are not yet doing their full share of thoughtful and studious literary work. Such a volume as the present helps to refute that criticism."

**THE APOCALYPSE: ITS STRUCTURE AND PRIMARY PREDICTIONS.** By David Brown, D. D. New York: The Christian Literature Company.

This volume interprets the Apocalypse after the most ancient fashion, the author taking as the base of supplies for his views—the theory of Mede (1086-1088). It is really a symbolical interpretation, but it is little to do with the historical basis except as it sees history stretching out, in the book, by symbols into the far-distant future. With the sensible view of Harnack or Farrar, Dr. Brown has no part. As, for example, Dr. Brown believes that the Apocalypse predicts symbolically, for the first period of church history, the placing of Christianity on the throne of the Caesars in the fourth century, and so on. To be sure, he does not give a full commentary on the book of Revelation, but the principle of interpretation is just the same as it would be for the whole book. The descriptive theory he utterly repudiates.

**IN BRIGHTEST ASIA.** By Henry C. Mable, D. D., W. G. Corbitt. Boston. Price, \$1.25.

Dr. Mable is a corresponding secretary of the American Baptist Missionary Union, and this volume is the result of a visit to the Asian missions in the charge of this great denomination. His report, so graphically and interestingly told in this book, is necessarily of chief interest to Baptists, but he has cut so wide a swath that it will be pleasing to everybody. His style is simple and direct.

**THE REPUBLIC TO METHODISM.** By H. H. Moore, D. D. Cincinnati: Cranston & Stowe. Price, 50 cents.

This volume embraces a study of Methodism in its relation to America—what it has done for it, how much the country owes to it, and its adaptability to the best development of our country. It necessarily, therefore, presents a survey of the history of Methodism in America, and incidentally Dr. Moore introduces some of the dangers which threaten us now and which will increase in virulence and power in the next half century; and the great mission which Methodism, in his view, has to meet and perform in order to check and ultimately overcome these dangers. The volume is an excellent, if somewhat partial, view of Methodism which every Methodist can read with pride and without offense. The title is very poor and awkward, though expressive perhaps.

**IN THE "STRANGER PEOPLE'S" COUNTRY.** By Charles Egbert Crowsell. New York: Harper & Bros.

This is, perhaps, the best story which Miss Murfree has published. It treats of her familiar region in Tennessee and those strange, strong characters which she depicts so eloquently, the Tennessee mountaineers. The clearest, richest personalities in this volume are Felix Guthrie and Letitia Pettigill, with Shattuck close upon them, and "Leetle Mose" not far behind. The plot is strong and complicated, and is woven and unwoven with a master hand. But we lament that there is no punishment of the horse thieves and Buck Cheever recorded, though we are pleased to discover that the onus of crime is lifted skillfully from the shoulders of Shattuck. Though Miss Murfree's pen has been a veritable fountain of wholesome knowledge, yet here are found new, fresh touches that are charmingly beautiful, strange, and weird. The pygmy burying-ground gives a topic sufficiently suggestive for the fertile and imaginative of this gifted American writer.

## Obituaries.

**Sweet.**—Harriet W. Hardy, wife of Seneca Sweet, was born in Langdon, N. H., in 1815, and died in Claremont, N. H., Oct. 18, 1891.

**Sweet.**—Seneca Sweet was born in Washington, N. H., in 1805, and died in Claremont, N. H., April, 1891.

The sunlight and shadows of time have been exchanged for those of eternity, and we trust for that eternity where the sunlight is forever unclouded.

In young womanhood Sister Sweet came under special religious influences, which left their abiding impression and which we believe the Divine Spirit was her plying personal Saviour. In her last written lines to her oldest son she said: "I want you to know that I die trusting in Christ."

John Sweet came over from England with Gov. Winthrop in 1630. Dexter Sweet, his son, led the paternal home in Attleboro, Mass., and made Washington, N. H., his place of residence, where he reared the large family of which Brother Seneca Sweet was a member, two of whom now survive.

Mr. and Mrs. Sweet in 1866 buried the four youngest of their family; three are now living—one daughter here in the East, and two sons in the West. Mr. Sweet was an ardent friend and a most self-sacrificing husband and father. He was an upright life, and his personal testimony was that he was believing on and accepting the world's Redeemer, "the best that he knew."

**Ayer.**—Brother Richard G. Ayer was born in Haverhill, Mass., October 21, 1828, and died in the town of his nativity, August 21, 1891.

He was converted in 1870, and joined the Grace Methodist Episcopal Church, of which he was one of the founders and in whose communion he always held an official relation. He was tireless in his energies to build up the church and Sunday-school, and was a systematic and generous supporter of their expenses and benevolences. To the close of his life he was true to his distinguished Christian character in the eyes of his

brethren and of the community at large. The one predominant thought and desire with him was to do the will of the Lord—at home, in the church, in business, and in social life. More than one received good impressions from him in business transactions. In his home the domestic virtues and Christian graces shone with a mellow lustre. He was a man of few words, humble and unassuming; his life flowed out in love, gentle words and kind deeds.

For several years he was afflicted with heart disease, which gradually grew worse until he became confined to his house and bed. During the last year of his life, such was the severity of his sufferings that he was unable to lie down, but was obliged to sit in a chair night and day. Though suffering intensely, not a murmur or a high ever escaped his lips; his faith was unclouded to the last, and his hope was like an anchor to his soul. He frequently talked with his wife, who was constantly at his side, about the journey upon which he was soon to start, and always expressed his firm faith in heavenly rest at the end.

He had many friends, for he was not only friendly, but a friend to the friendless. In his home he was a model husband and father. He leaves a widow, two daughters and one son, with their families, to reverse his name, perpetuate his memory, and mourn his departure. "Blessed are the dead which die in the Lord from henceforth." E. A. SMITH.

**Plested.**—Mrs. Nancy Clay Plested, widow of John Plested, died in Gardner, Me., Oct. 8, 1891, aged 85 years and 6 months.

For nearly seventy years she was a member of the M. E. Church. She was born on the same street where she lived for many years, and where she died. Sister Plested was the mother of a large family, most of whom preceded her to the grave. She was not only a devoted and faithful keeper, but she took high rank as a home maker. For many years her home was the home of Methodist ministers, and at times the meeting-place for the class. She was beautiful in person, in character, and in life. An excellent portrait of this good woman is found in *Proverbs* 31: 10-31. She was devoted to the grave like a shock of corn fully ripe. She attained to a remarkable roundness and completeness of Christian character. Her memory will be for many years like incense poured forth.

In her last years she had the best and tenderest of care. Two sons and a daughter survive her, and they have a precious inheritance in the memory of what she has been to them and of what they have been to her. A. S. LAUD.

**Codding.**—James Henry Codding was born in Taunton, Mass., Dec. 21, 1831, and died at North Dighton, Oct. 8, 1891.

His death was sudden, without a moment's warning, but he was ready. He "walked with God," and he was not, for God took him. He became a Christian in early life, and united with the Methodist Episcopal Church, which he loved and honored. He remained a faithful, strong and useful member till transferred to the general assembly and church of the first-born who are enrolled in heaven.

In his last years he was an ordinary man. He required a somewhat intimate acquaintance to understand and appreciate his wealth of character and real worth. He possessed qualities of mind and heart that would shine in any sphere. He united in a rare degree the grace of the vine with the massive strength of the oak to which it clung.

He was a man of great strength of character, as modest and gentle as a woman, as strong and courageous as a man. "He dared to do all that may become a man; who dares do more is none."

In his religious life he was not demonstrative, but deep, rich, unselfish, reliable. He was an intelligent Christian. He knew his Bible, and the literature of his church. Pastors seldom have more attentive and appreciative listeners than he, or warmer, safer friends and counselors. He was a friend of all who needed a friend, regardless of creed, position or name. His benefactions were many, yet so quietly bestowed that his left hand knew not what his right hand did. His sympathies were broader and more helpful than many knew. "Verily I say unto you, he shall in no wise lose his reward."

As a citizen he was actively interested in all that pertains to good morals, good schools, good government; and he did not a little to promote these objects. He was selectman of the town of Dighton in 1874; represented his town in the State Legislature in 1887; was a member of the city government of Taunton in 1872 and '73. He was a director of the Martha's Vineyard Camp-meeting Association for eight years; and for thirty-three years was connected with the Dighton Fair Association, officers of that time as superintendent and treasurer. In these various positions he proved himself a faithful, trustworthy and useful man. No trust, whether public or private, ever reposed in him was betrayed or broken. He was one of the most systematic and careful of men.

His loss to the church and society is sorely felt; but all is not lost by the sorrowing family, for his sorrow is not without hope, for those who sleep in Jesus will God bring with Him. The widow, with whom he lived for thirty-eight years, survives. She was a daughter of Rev. Lewis Slater, and sister of Rev. L. B. Bates, of East Boston. A son and daughter also survive. The son is Rev. L. B. Codding, of the N. E. Southern Conference, stationed at Pasco, R. I.

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# Zion's Herald.

WEDNESDAY, DECEMBER 9, 1891.

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guards. The ability to protect should go hand in hand with the ability to accumulate; otherwise the facility of accumulation will be worse than vain. It will, in fact, prove a snare to the virtue of the people.

The surprising matter is most of these defalcations is, that they extend back through a series of years. The sin is not solitary—a single act into which a good man fell in the hour of temptation; it is rather a network of evil influences. The vicious transaction had grown to a habit. Because sentence against his evil work is not executed speedily, his heart becomes set to do evil. This fact alone shows that sufficient care has not been taken to make business secure. One or two men, in many instances, have obtained control and run the business for years in their own way, with slight probability of interference from outside. The situation is one of peril both to property and character.

The bank defalcations have in recent time increased with each year. The failures in 1889 were only two. Last year the number rose to nine, and this year to a score or more. This has come about by the greater strictness of the bank examiners in scrutinizing the accounts and looking to the character and amount of securities. In view of this fact, the recent troubles in the banks are a healthful indication. They show that the wrong-doers are being followed up and exposed, and it is to be hoped this course will be pursued until dishonest men find it impossible to abide the ordeal.

## Dr. Daniel Steele's Column.

Stephen Merritt.

THIS is not an obituary notice. Many Methodists, especially in New York, are hoping that such a paper will not be written till after two score years, at least. It was unfortunate that this celebrated man should preach in Boston for the first time while the Christian public was occupied in hearing that great host of anointed women from all the countries of the globe. Otherwise the Bromfield Street Church would not have afforded standing room for all the intelligent people who are pondering the problem of city evangelization.

But who is Stephen Merritt? For a Methodist not to know him, it argues himself unknown at least on the list of subscribers to any of the weekly papers of his denomination; for they all have New York correspondents who furnish faithful reports of this man's Christian labors and successes. He is not a Conference preacher; neither is he an evangelist. He is a lay, or local, preacher, an undertaker, whose business it is to bury dead people and to

Raise Dead Churches.

He superintended the funeral of General U. S. Grant. New York Methodism has solved the vexed problem of churches down town abandoned by the migration of their members up town. The man has been found who can adjust the old church to its new environment and fill it brimful of converted people. Such a man is Stephen Merritt, the Hugh Price Hughes of our great metropolises.

Since you did not hear him, I will try my hand at a pen portrait. He is a square-built, smallish man, appearing to be from fifty-five to sixty years of age, faultlessly dressed in a ministerial, single-breasted coat, buttoned at the chin. He took no text. He announced no theme. He began with the narration of his own experience. When he had the name of being the hardest boy in the sixteenth ward, he awoke one morning with a distressing conviction of sin, traceable to no human agency but his mother's prayers. For days he went about begging every one to pray for him. At length he was converted at the altar, soul and body, the latter lying strengthless under the power of the Holy Spirit. After an up-and-down, sinning-and-repenting career for several years, he sought and found heart-cleansing. After a few years, feeling there was still a lack in his equipment for Christian service, he sought and received

The Fullness of the Spirit.

He supplies all his needs, guidance, and impulse to successful labor. Around this theme, the conscious and unconscious of the Spirit, all the preacher's subsequent remarks revolved. He criticized the "holiness movement" for resting in the negative work of cleansing, and not going forward to the positive and abiding fullness of the Spirit, a blessing that cannot be lost. "This," said he, "is the reason why the people professing holiness exert so little influence in the church. They have not received all that God has to give." This was plain talk to a Holiness Convention. I quote it to show the fearlessness of the man.

His manner of address was a shock to our Boston culture. He gestured with his whole body, feet and hands, legs and shoulders. In coat-tail gestures he exceeded Gough in his palm days. He several times showed his exuberant joy by leaping up at least a foot from the pulpit floor. All the time he was bubbling over with gladness, his face rippling with smiles. Yet everything he said seemed to be

Perfectly Natural.

He was, probably all unconsciously, fulfilling one of Dr. Lyman Beecher's homiletical precepts to his class in Lane Seminary: "Students, pump yourselves full of your subject, knock out the bung, and let nature caper." He said that he had no need of any elaborate preparation for the pulpit other than the reading of God's Word, because the indwelling Spirit preached through him. All he had to do was to voice the Spirit's utterance within. As

you read this you say, "This is the wildest fanaticism." It certainly would be in any one who should attempt to imitate this unique man. We did not call Father Taylor a fanatic when he confessed in the Preachers' Meeting that he never selected his text till he got into the pulpit and had seen what kind of game he had to fire at."

Merritt has hundreds and

Thousands of Converted Souls as seals of his ministry. He told us that he had a desire to preach the Gospel to those living in the very lowest stratum of the slums, several layers below where any missionary had gone down. He found the social nadir of New York city, hired a room, and announced that his meeting would begin at 10 p. m. and continue till morning. Said he: "I found that I had gathered all the human bats and owls of that section, people that could not appear in daylight, so wretchedly were they clad." They drank in the message of heaven with open-mouthed eagerness, as men drink cold water when dying of thirst. These

Denizens of the Slums

thronged his chapel night after night and stayed hour after hour, ten nights, when his lease expired. By this time the rum-drum was bestirring himself against a renewal of the lease, and the preacher was told that he could not have the room for \$1,000 a month. He was compelled to close up his mission after a hundred had been converted.

He has now two or three churches in New York besides several missions to the unchurched masses. Not a week passes without conversions. Thomas Harrison, the evangelist, has labored with him. They are true yoke-fellows, having strong points of resemblance in their distinctive experience of the endowment of the Spirit, and their utter freedom from the fetters of formalism and

Deadening Routine

in worship. They are both so much absorbed in the business of saving souls that they lose sight of the worth of the vernal on the communion rail. The Holy Ghost honors the labors of both. He uses their eccentricities and seeming improprieties for the upbuilding of Christ's kingdom. After George Whitefield had shaken London with his eloquence, John Wesley went to hear him and to note the secret of his power. This is the substance of his report: "George says and does things which it would be improper for me to do, but since they are natural to him and are elements of his power, I will not rebuke him, but bid him God-speed."

I came away from Stephen Merritt's address querying whether his mission to New England was not

To Limber Up Methodism.

stiffened in the joints by its unconscious imitation of "the standing order;" whether we are not widening the chasm between us and the non-church-going crowds, by the paralysis of propriety in our meetings, by our shrug of the shoulder at a fervent "amen" in sermon time, by our thought of the policeman as a relief from the hallooing sister, by our coldness towards those guilty of eccentricities in prayer and testimony; whether the Holy Ghost does not send these to bless our assemblies by taking the stiffness out of them and making them attractive to the masses; whether much of the fine writing carried into the pulpit in manuscript or memory is not a perfect non-conductor between the Holy Spirit and the hearts of the people; whether an ounce of testimony in the pulpit is not more convincing to the common mind than a ton of argument or a bouquet of rhetoric as big as a haystack; whether the Holy Ghost can make any use of the starch of our fine pulpit and choir performances faultlessly classical; whether the reverse is not true of this Scripture, "Where the Spirit of the Lord is there is liberty"—where there is no liberty, the Spirit of the Lord is not; whether modern Methodism is not like the engineer who ties down the safety-valve because he does not like the noise, and then decries the fire, fearing an explosion; whether there is not a call for Spirit-baptized undertakers in our New England cities; whether if they should arise, at the Lord's bidding, the Methodist Episcopal Church would not refuse them a place and thrust them into independence, as she did Henry Morgan; and, finally, whether the difficult problem of city evangelism would not be easily solved if all those who have any degree of spiritual life should seek and find the indwelling fullness of the Holy Spirit, the pentecostal endowment of power from on High.

"What are You Doing for Prohibition?"

On the second page will be found the responses which many of our ministers, with other distinguished temperance advocates, make to the above simple and direct inquiry. A frankness and an apparent sincerity are most commendable and observable in the replies. That something more needs to be done in this most important and imperative reform, no one would concede more earnestly than our respondents. "What shall be done for prohibition?" is the next urgent question. That there is need for the frankest and most fraternal counsel of all the friends of temperance reform, seems self-evident. Certainly present methods and practices are not uniting and carrying the prohibitory constituency of the country. "Come, let us reason together," seems the wisest suggestion of the hour. In some way the broken, defeated, scattered ranks should be brought together for counsel, for harmony, for combined effort. Each wing must respect the sincerity, honesty and purpose of the other. The policy of vituperation does not unite the forces nor enlarge the working column. Is there not a lesson here that should be heeded?

At the regular Sunday evening service held at St. Paul's Church last evening, the usual large congregation so increased in numbers that after the church was completely filled, the audience had to be turned away from the vestibule where they were waiting for no room for them to be admitted. Even the vestibules were filled, and many stood during

the entire service. A manifest interest in all the services was indicated by the eager listening and intense stillness of the immense congregation.

—Rev. Dr. S. L. Bowman and wife made a pleasant call at this office. Dr. Bowman is Dean of the School of Theology of DePaul University, and addressed the students of the School of Theology of Boston University on Monday.

—On Dec. 1, John H. Wilson, esq., and wife, of Bangor, Me., celebrated the sixtieth anniversary of their wedding—a rare event indeed. There was no formal recognition of the day, but a few friends, cognizant of the matter, called in to offer their respects. Mr. Wilson was married Dec. 1, 1831, at Bradford, Me., to Miss Rachel Kingsbury, by Rev. Mr. Hale, and the union has proved a most happy one, and their old age is made joyous by being surrounded by their children. —Franklin A. Wilson, esq., Miss Amanda M. Wilson, preceptor of the East Maine Conference Seminary, and Miss Lucinda Wilson. Mr. Wilson and wife have long been helpfully identified with the First Church of Bangor, of which Rev. G. D. Lindsay is the successful and popular pastor.

—The late Hon. John T. Wilson, of Truro, Ohio, bequeathed \$5,000 to the Elizabeth Gamble Deaconess Home at Cincinnati; \$10,000 to the Missionary Society; \$5,000 for Southern educational work, and \$5,000 to Ohio Wesleyan University.

—Rev. B. H. Badley, D. D., principal of Lucknow Christian College, who has been slowly falling from consumption for the past two or three years, is dead. Dr. Badley was appointed a missionary to North India in 1872 from Des Moines Conference. He died, as he wished, with the harness on, in his chosen field of labor.

—Naturally supposing that the announcement in one of our Vermont Methodist churches, of the marriage of Miss Rena Michaels, was authentic, we inserted a paragraph relating to the matter in our own columns. We learn, however, from a correspondent, that the report was without foundation.

—Mrs. Tovo Miyama, who during her two years' residence in Boston endeavored herself to many of our missionary workers, was injured in the earthquake at Nagoya, where her husband, who was also injured, is a most successful pastor. A little nephew who was visiting at their home was killed. Many hearts will go out in sympathy for these afflicted ones.

—An intelligent attendant upon the services of the church at Newton Centre speaks with enthusiastic and grateful appreciation of the "sermons preached every Sunday" by his pastor, Rev. W. R. Clark, D. D. We make mention of this fact in order to reiterate the statement that the minister who continues his studious habits, as does Dr. Clark, will maintain his freshness, vigor and strength in the pulpit.

—An event of much interest to a wide circle of friends transpired at the Methodist Episcopal parsonage in Maynard, Thursday, Dec. 3, at 10 o'clock p. m. Miss Lucie M. Meers, a graduate of Boston University, class of '91, was wedded to Mr. James H. Norris, general secretary of Y. M. C. A. of Allentown, Pa. The ceremony was performed by the bride's father, Rev. James F. Meers, assisted by Rev. E. P. King, of Boston. At the reception of the church and Epworth League in the evening, the parsonage was crowded. Many valuable gifts evinced the high esteem in which the contracting parties are held.

—Bishop Merritt is gradually recovering from his recent illness. He will not be able for much service till after the holidays, but hopes to attend to his Conference work in January. It is not generally known in this section that the Bishop, although born in Ohio, in reality belongs to the New England stock of Merritts. His father, Joshua Merritt, was a native of Grafton County, New Hampshire. In the war of 1812 he responded to a call for soldiers, and entered the army for one year. He died of that time, being on the Canadian border in western New York, he determined to see the West before returning to his home. He went to Cincinnati, and after another year his plans for returning were thwarted by an attack of "ague," which prostrated him for six months, rendering an indefinite postponement of his journey a necessity. After this he became reconciled to his absence, adjusted himself to his situation, and settled in Ohio, where he married, reared his family, and spent the remainder of his life. He died in 1851. The Bishop's line of ancestry reaches to the New England stock of Merritts, who in 1634, his grandfather was a "militant man" in the war of the Revolution, and spent several months in the defense of Boston.

—Dr. Theodore L. Cuyler has just written of Prof. Phelps, of Andover:—"Many people may think of Dr. Phelps as narrow in his views and iron-clad in his theology. On the contrary, he began life as a New School Presbyterian under the ministry of Albert Barnes (for whom he used to thank God by name in his prayers); he became a very unsectarian Congregationalist; and during the last years of his life he was a faithful Roman Catholic, who besides his dying bed read aloud the prayer for the sick and dying from the rubric of his own church. His daughter says that if her unconscious father could hear him, he would have been the last to gain any sweet comfort of an alien faith to comfort his departing soul. In his old age he thought of himself as a blue Presbyterian; thought Episcopalian a sin, and Romanism of the devil. I now find a great deal of piety everywhere where Christ is owned as the living God. I wish I could be a Roman Catholic, but I am not strong enough to work alone, and am not such a fool as to throw away my life in a vain quest of power for good by trying to win ecclesiastical solitude. But I could work just as well in half a dozen other organic forms of church life. There is an Episcopal temperament, and a Methodist temperament, and a Calvinistic temperament, from which sects grow by natural evolution. At the core of character they mean little more than red hair or a birth mark. The pastor will know his own only by the name in the forehead."

—It is an interesting fact that the late Dr. Henry J. Fox, at one time a member of the New England, but later a member of the N. E. Southern, Conference, was originally, while yet a lad in England, powerfully awakened, if not converted, through the preaching of Rev. Robert Aitken, a distinguished minister of the Church of England. He was probably deterred from becoming himself a churchman, and persuaded to become a Methodist instead, largely through the influence of his parents, who were Methodists, the mother having been a person of decided religious character, and having held the office of Methodist "band-leader" in England. He preached his first sermon when only nineteen years of age. Four years later he left England for Canada, via New York, uncertain as to what he should do. He was determined by Rev. George Taylor, who invited him to spend Sunday with him and preach to his people. The invitation was accepted, and proved the turning-point of his whole earthly career. So earnest and simple and profitable proved his preaching, he was prevailed upon to remain in the vicinity and to give himself wholly to the work of the ministry. And by

## PERSONALS.

—Bishop Goodsell and family left New York last week for Fort Worth, Texas.

—Rev. G. D. Holmes, of York, Me., is transferred to the Montana Conference by Bishop Bowman, and is stationed at Butte City.

—Rev. Thomas Harrison will soon commence special revival services at Trinity Church, 118th St., New York, which Rev. Thomas Burch, D. D., is pastor.

—Rev. Dr. Haynes is preaching to much the largest congregations that assemble in any of our Methodist churches in this city. He is in urgent demand for special sermons and platform service.

—Rev. O. H. Tiffany, D. D., was one of the original members of the Methodist Ministers' Relief Association. This beneficent organization has already paid to the wives and children of ministers, \$121,290.

—Bishop Mallalieu has been spending some days in this city since the adjournment of the Missionary Committee meeting at Cleveland. He will soon take up his residence for the winter at New Orleans.

—Rev. George Skene and wife, of First Church, Somerville, gave a reception to the members of the official board of the church on Thursday evening of last week at the parsonage. It was a very delightful and enjoyable occasion. We commend the practice.

—Rev. W. W. Ramsay, D. D., in his pulpit ministrations at Tremont St. Church, is greeted by increasingly large and appreciative audiences. By his modest and unassuming presence he has already won a large and affectionate place in the fellowship of our ministry.

—The many friends of Rev. Dr. W. R. Thomas will be delighted to learn of the success of his present pastorate, as is evidenced by the following paragraph which appeared in the Lowell Mail:

"At the regular Sunday evening service held at St. Paul's Church last evening, the usual large congregation so increased in numbers that after the church was completely filled, the audience had to be turned away from the vestibule where they were waiting for no room for them to be admitted. Even the vestibules were filled, and many stood during

so simple a circumstance as this was Dr. Fox led to identify himself with, and to devote all his energies and years to, the service of American Methodism. It is also a singular circumstance that, when in England, his class leader was a Wesleyan local preacher and mayor of the town, named George Cookman, father of the distinguished Methodist orator, of precious memory, Rev. Geo. G. Cookman, lost in the ill-fated steamer "President," in 1841.

## BRIEFLETS.

The attention of our new readers who are receiving sample copies is especially invited to the first column on the 8th page.

Prof. William North Rice's scholarly paper on the first page, descriptive of "The Yellowstone National Park," is unusually interesting and instructive, and should obtain a careful perusal by all our readers, old and young.

Dr. Mendenhall will speak on the "Life Tenure of the Episcopacy," in the next number of the *Methodist Review*. This subject is being agitated with no little serious earnestness, especially in the West.

It is intended to make the next issue of *Zion's Herald* the New England Southern Conference Edition. It will be of special and permanent interest and value.

Lasell Seminary, Andover, continues to offer, as it has for some years, two prizes for entrance examinations: \$400 for the best \$300 for the second best paper for the freshman class. A special examination is given those competing for these prizes.

Attention need hardly be called to the tender poem by Rev. A. J. Hough in memory of the youthful J. Wesley Spencer, on page 6.

It is gratifying to observe that the ministers of the Vermont Conference are more successful than for some years past in securing new subscribers to *Zion's Herald*.

The frank and discriminating response of Rev. John Galbraith, in our Symposium on the second page, most significantly expresses the attitude of a majority of our ministers towards prohibitory reform.

Rev. J. A. L. Rich's notice of a "re-opening," on the next page, closes in such unique and happy language, that we volunteer to call special attention to it.

We are not to find a new Gospel, or to change that which is given to us, but simply to declare it. Some seem to suppose that in this remarkably inventive age we must present a new Gospel. Oh, no! simply preach that which is found in the New Testament. To declare the whole counsel of God just as it is given, would sound very new and vigorous in many of our churches.

Bishop Thoburn's appeal to "Our Christian Students," on page 7, should be very carefully read by our young men and women in college and out.

Boston University has promoted to degrees more than two thousand students. The names of all these, with degree, year of graduation, names of all officers from the beginning, terms of service, etc., appear in the new "Historical Register" published this week. For a copy 25 cents must be remitted to the Registrar. The graduates of the Concord Biblical Institute are included.

A new and attractive departure for next year will be a Grand Army issue, to be published during Memorial week, and to be dedicated to the honored and patriotic dead who gave their lives to save this nation "one and indivisible." It will be an illustrated number, the contributions will be written by eminent veterans, and no pains will be spared to make it worthy the cause and the occasion.

The Cumberland Presbyterian makes a happy, and what ought to be a fruitful, suggestion in saying:—

"An exchange mentions the fact that a certain congregation recently had for the topic of its mid-week meeting, 'The Christian Newspaper.' We believe this would be a good prayer-meeting topic in many of our churches. Does each of our pastors understand how much good may be accomplished by placing the church paper before every family of his charge? Would it not be well to discuss this theme, and pray over it?"

The daily press records the heroic and selflessly rendered the wounded, in the late serious accident at East Thompson, Ct., on the New York & New England Railroad, Rev. Joseph Jackson, who formerly preached at Washington Village in this city. Mr. Jackson, without waiting to dress, at 6:30 a. m., rushed to the scene of the accident and brought away in his arms a heavy man, who was tenderly cared for at his home near by. He also rendered other valuable aid.

In happy touch with Boston University through the attendance of a member of our family upon the School of Liberal Arts, it is a grateful privilege to say we are not only delighted with the personnel and ability of the professors, but especially with the moral and religious spirit which pervades the institution. The intimacy which the faculty seek to cultivate with the students by personal conversation and contact, and at the "College Social," is most cheering and helpful. It is a good place in which to place our girls and boys to secure an education.

The Rocky Mountain Miners' Club has just closed its second session, with unanimous and hearty approval of the "club" plan. The lecturers from abroad were Dr. Morris, of Cincinnati, who gave a valuable course upon "Pulpit Power;" and Dr. Heard, of Minneapolis, who did splendid service in systematic theology as outlined in the Conference course of study. Bishop Warren, Rev. Myron W. Reed (Congregational), Dr. Kerr B. Tupper (Baptist), Professors Hyde and Streeter, of the University of Denver, Drs. McIntyre, Sisson, Barnes, Chamberlain, Vincent, Rader, Johnson, Revs. Chase and Madison, and Chancellor McDowell were the other speakers, several simply leading in discussions. The subjects were practical and timely. The next session will be ten days long and will be held in University Hall at University Park, with the faculty of the new Cliff School of Theology as chief instructors.

Whatever shall be the outcome of the suggestion—and nothing more has been made—for the union of the Vermont and the New Hampshire Conferences, it is hoped that any agitation or discussion of the subject by the ministers of either Conference will be conducted upon the highest plane of Christian confidence and unanimity. It would be deplorable if a movement suggested only for the best good of all parties concerned, should be defeated by the consideration of indirect and impracticable results. The one question for the ministers of the two Conferences to consider is, whether such proposed union would advance the cause of Methodism in Vermont and New Hampshire. That behind the suggestion for union, as it has been made, there lurks any purpose to take from the united Conference one foot of territory, has

no foundation in fact. The matter of the continuance of so large a Conference as a union would make, should, of course, be carefully considered; but it does not seem to be a sufficient reason, taken alone, to defeat such a desirable result. We find in a glance at the General Minutes that the following Conferences have a large membership: Central Pennsylvania, 204; Newark, 214; Philadelphia, 270; Troy, 234; N. Y. East, 208; New York, 253; New England, 231; New Jersey, 206; East Ohio, 216; Detroit, 271; Illinois, 226; Michigan, 278; Rock River, 263; Minnesota, 227; Genesee, 233.

Deeply interested in every movement which is made for the purpose of reaching the people with the Gospel, we went to East Boston last Sunday to study the work which Rev. J. W. Hamilton, D. D., was to inaugurate in a series of popular afternoon services in Lyceum Hall. The hall was crowded, the vast audience being composed largely of the male sex, including a very encouraging proportion of young men. On the platform was a voluntary chorus of nearly one hundred singers. In the right-hand corner was an orchestra of eighteen pieces. In front of the platform a small organ was placed. The musical services consisted of congregational singing, solos, selections by the Somerset Quartet of Malden, and the rendering of familiar airs by the orchestra. A brief prayer was offered, and a vigorous, full and sympathetic address was made by Dr. Hamilton. A series of Saturday evening concerts, with an admission fee of ten cents to pay actual expenses, will be given in connection with the new movement. The first concert will occur next Saturday evening in Saratoga St. Church. The large audience seemed reverent, interested and much gratified with the effort. It is hoped that others of our ministerial brethren may be led to make a similar experiment.

In some way our Methodism should learn afresh the art of reaching and churching the multitude. If old methods fail, let us some new plans be eagerly tried, but resolutely tested. More of that holy boldness which characterized the pioneers of Methodism would in some way solve the problem, which should never have become a problem with us—How can Methodists reach the masses?

We especially recommend to the favorable attention of our ministers the admirable volumes of Dr. Stalker, who came to this country to deliver the Yale course of divinity lectures. These are published by Hunt & Eaton, and make a most suggestive and refreshing volume for the pastor's study. "Image Christ," by the same author, has already received favorable notice in our columns. His smaller volumes on the "Life of Paul" and "Life of Christ" are exceedingly valuable. In his admirable "Life of Christ" he has explained the forty days' fast in the wilderness, frequently quoted to prove that his disciples should fast. "His mind being so highly strung with the emotions and ideas which crowded on him, that he forgot even to eat." In discussing the grounds of opposition to him, he says:—

"He did not himself practice, nor encourage his disciples to practice, many ritual observances, such as fasts, punctilious washing of hands before meals, and so forth, which were then considered the marks of a saintly man. They had been invented in an earnest but mechanical age, in order to emphasize the character of Jesus, and to keep up the separation of the Jews from other nations. The original intention was good, but the result was deplorable. It was soon forgotten that they (fasts and hand-washings) were merely human inventions; they were supposed to be binding by divine authority; and they were multiplied till they revivified every habit and custom of the Jewish life. They were made the substitutes for reality and morality by the majority. Jesus regarded them as the great evil of the time, and he therefore taught the majority to disregard them; to do so; not however, without at the same time leading them back to the great principles of judgment, mercy, and faith, and making them feel that the majority of the law. But the result was, that he was looked upon as both an ungodly man himself, and a deceiver of the people."

## A Word to Epworth Leagues.

BISHOP MALLALIEU.

For a little more than two years I have been raising money for the Medical College of the New Orleans University. I want \$200,000 for buildings and endowment. I have secured what is estimated to amount to about \$55,000. A considerable part of it is in land and in donations subject to annuities, and hence not immediately available. The building purchased for the Medical College, and now occupied by it, will cost, for purchase price and repairs, taxes and interest on mortgage, a little more than \$15,000. Of this sum I have raised and paid within the last eight months \$15,000. There is still a balance of a little more than \$1,000, which I greatly desire to raise and pay before the 31st of this month. I have called upon some of the Epworth Leagues of New England to aid in this good work. It would be an easy thing for a hundred Leagues to give \$50, more or less, and that would enable me to pay off the last dollar, and fit up one of the rooms of our college building for a free dispensary, which is very much needed, and which every day would do the work of a hundred "Good Samaritans."

Will our young people come to the help of this most worthy enterprise? The first dollar I ever received came from a young lady of Natick, Mass., and her name will stand at the head of the list of donors for all time. The money can be handed to the editor of this paper, or sent directly to me at 1428 St. Charles Avenue, New Orleans, La.

It is a generous compliment to the Epworth League that our beloved Bishop Mallalieu, in his extremity, looked to this organization as the most hopeful source of relief. But the Bishop has from the first believed in the Epworth League, and has always spoken kind and enthusiastic words for this vigorous association of our young people, should receive hearty and generous response. This medical institution is the most urgent need of the colored race, and is inadequately provided with that relief in the way of skillful medical treatment which the white race have so long enjoyed. This Medical College will provide a measure of immediate alleviation to the suffering, besides doing the greater work of raising up skilled physicians who shall be qualified to minister to their own people in their bodily distress. Bishop Mallalieu puts the case very happily and forcefully when he says that the "college would do the work of a hundred 'Good Samaritans.'" We have never presented a more worthy cause in these columns, or one having more of the spirit of the Christ that "came not to be ministered unto, but to minister."

This appeal should receive prompt and favorable response for another reason. The faithful and indefatigable Bishop should be relieved of this heavy burden which he has so long borne for the church, and for a race who have been robbed of an even and fair chance in this boasted land of equal rights. These words are written without the knowledge or request of the Bishop. The noble







## The Family.

## IN MEMORIAM: J. WESLEY SPENCER.

REV. A. J. HUGHES.

As when a full-ripped ship sails from the strand  
To make a shining path from shore to shore,  
Then suddenly goes down in sight of land,  
The promised voyage in a moment o'er,  
So passed J. Wesley Spencer in the prime  
Of his young manhood; dead at twenty-three,  
In the first movements of a course sublime  
Outside the harbor bar of life's great sea.

Such promise gave of a bright career,  
Such noble aspirations filled his soul,  
We deemed him nearing some high earthly sphere  
When he was drifting to the heavenly goal.

His pupils, as he turned life's pages, gazed  
Upon their golden lines with eager breath,  
Then suddenly sat trembling and amazed,  
To see his white hand turn the page of death.

But on that page of Death the Teacher turned,  
Lying at Northfield while amidst the flowers,  
Were lessons deeper than all schools have learned,  
Or teachers taught through long, laborious hours.

We thought he stood upon the school-room floor  
To teach young life to live with purpose high;  
A deeper mission in his breast he bore,  
To show young life how it may nobly die.

There, near the grove where at the Saviour's feet  
In life-long consecration he bowed down,  
The King came forth again his child to meet,  
And press upon his brow the immortal crown.

Then there was weeping, and the grief that fills  
A people's bosom when a leader dies,  
And sorrow seldom seen midst these Green Hills  
Where manly virtues win their highest prize.

His pupils may forget the guidance given  
Through ways that lead to Learning's noble height,  
Path by path which reached the gates of heaven  
Will shine before their eyes in fadless light.

## A YEAR IN HEAVEN.

A year in heaven! Through tears that blur  
I question what that state is to be;  
To tread the courts saints long have trod,  
To live beneath the smile of God,  
Exempt from pain, grief, care, and fears,  
No calendar to mark the years;  
Counts not, as we do, months and days,  
But reckons all by love and praise.

What work engages there her powers?  
Is heaven's dialect like ours?  
Do inner thoughts to others reach  
Without the medium of speech?  
Sings she, ecstatic, with heaven's host,  
"Praise Father, Son, and Holy Ghost?"  
Service, which here meant almost bliss,  
Knows there no taint of weariness.

We call death by the hardest names;  
Our calling heart his havoc blames.  
For this there's due to him respect—  
He opens a door for the elect  
Into the sweetest place and blest—  
Kingdom of grace and home of rest.  
Though dark earth's clouds and fierce its tide,  
Brightness is on the other side.

Love keeps the memory of her green,  
Whatever droughts on earth be seen;  
Her outward deeds can ne'er be hid;  
We're moved to do by what she did.  
Within her sickly dust there dwelt  
A soul that pity felt and loved;  
Compassion moved her for the woe  
That sin had wrought on hearts below.

With steadfast faith that served her will,  
She worked intensely, ceaseless still—  
Listened unto the message sent;  
Ran on His errands, well content.

A host unite to mourn our loss;  
God only knows what 'twas to us;  
But yet, through all our sense of lack,  
We love too well to wish her back.  
And heaven seems nearer than before,  
Since she doth beckon from its door.  
It is not wealth from floor to dome—  
"The loving hearts that make the home."  
She, here, could make a hut so fair  
That royal hearts would cluster there;  
The good, the wise, the true would come,  
Because her presence made it home.

So the dear Christ and such as he  
Would make heaven home for you and me.  
But other springs of joy shall rise  
To be to us a glad surprise.  
For these beatitudes we'd share,  
The Christ must be our pioneer there,  
And every day must bear the seal  
Of our surrender to His will.

One after one they're gathering home;  
Our summons may to-morrow come;  
Ay, it may even come to-day;  
So we must work with gladness and pray;  
By sloth no pleasure be enticed,  
But follow her as she did Christ;  
Say honestly, through joy or pain,  
"Thy will be done, dear Lord. Amen!"

—Lamp of Life.

## THOUGHTS FOR THE THOUGHTFUL.

Power to do! O babbled will!  
Prayer and action! 'Tis one  
We may not strive, may it be fulfilled  
The arduous task of standing still,  
"Good-bye" with wish and fond desire,  
—J. G. Whitier.

For the collect of life habits are more im-  
portant than actions, because a habit is a  
maxim verified. To take a new set of max-  
ims for one's life is no more than to  
change the title of a book; but to change  
one's habits is to change one's life. Life is  
only a tissue of habits. —Amiel.

The loftiest test of friendship—under-  
stood as companionship—is the power to do  
without it. And in the world of external  
confusions and separations, there is often  
such need. We do not yoke the friendship  
but must forego the companionship. Then  
comes the proof of our capacity for sacrifice,  
our loyalty to the Highest. —G. A. Weir.

Our faces from each other, we turn  
Hearts, and walk our opposite ways.  
Gradually the heavens widen and deep above us;  
we find ourselves breathing new air, strange-  
ly familiar atmosphere, sweet with the  
breath of the old affection; we see ourselves  
—each sees the other—met once more in a  
presence which has never forsaken us—the  
presence of One who puts His cross into the  
hands of all holiest friendship, saying, "Con-  
volute, here or hereafter, it is only real; for  
love is the one indestructible element in the  
universe." —Lucy Larcom.

If we but knew what dangers lie before;  
What waits of bitterness;  
That, darkening, go by sorrow's gloomy shore—  
Would we not closer hold the Master's hand,  
And seek more oft His counsel and command,  
If we but knew?

If we but knew what dangers we have missed,  
Led safely, surely on;  
While happy suns have shone  
Upon our paths, and Peace our lips has kissed—  
Would not our hearts go out in thankfulness,  
The Master's love, our every act confessing,  
If we but knew?

We cannot know: In wisdom He doth hide  
The mystic way He takes;  
We can but see the seeds  
Of hope, of trust: He is a faithful guide,  
And, seeing not, we should believe the more;  
He knows all things who sweetly goes before,  
We cannot know.

—Chercher.

It must be remembered that there are some  
things which even the richest, divinest com-  
fort cannot do. For one thing it cannot take  
away the pain of grief for sorrow. Our first

thought of comfort usually is that it shall  
lift off our burden. We soon learn, however,  
that it is not in this way that comfort ordi-  
narily comes. It does not make the grief any  
less. It does not make our hearts any less  
sensitive to anguish. "Consolation implies  
rather an augmentation of the power of bear-  
ing than a diminution of the burden of the  
perfect peace in which God promises to keep  
those whose minds are stayed on Him, is not  
a painless peace in any case of suffering. . . .  
At the same time we are never to forget,  
while we trust God for the outcome of our  
disappointments, that every sorrow has its  
mission in our life. There is something He  
desires it to work in us. What it may be in  
any particular instance we cannot tell; nor is  
it wise for us to ask. The wisest, truest  
thing we can do is reverently to open our  
hearts to the ministry of sorrow, asking God  
to do His will in us, not allowing us to hinder  
the beautiful work He would do, and helping  
us to rejoice even in the grief. The tears may  
continue to flow, but then with Mrs.  
Browning we can sing:—

"I praise Thee while my days go on;  
I love Thee while my days go on;  
Through dark and death, through fire and frost,  
With emptied arms and treasures lost,  
I thank Thee while my days go on."

—J. R. Miller, D. D.

We visit the scenes of the Saviour's earthly  
life. We stand, as I have myself stood, on  
the very spot where the words were uttered.  
The fowls of the air still fly around us, as  
when He was here; the roller-bird still  
flashes like a living sapphire through the  
flowering oaks; the kingfisher still  
keensly watches the water from the plumed  
reeds beside the stream; the white wings of  
the pelican still ripple the azure crystal of  
the lake; the eagle still soars overhead in the  
transparent air; the undertone of the sea  
is still in their verbal bloom, surpassing Solon's  
all his glory. The pastures are still brilliant  
with the golden amaryllis; the scarlet anem-  
ones still glow like flame amid the springing  
oaks; the lilies still breathe forth their deli-  
cious incense; the anthers of the crocuses still  
bloom with vegetable gold. The world is  
unaltered; the sky is there; the hills are  
there; the lake is there; the flowers are  
there; the birds are there; and Hermon still  
upheaves his shining shoulder into the blue  
sky; and the farther snows of Lebanon  
are still crimson with the setting sun. But  
where is He? To many of you, if you will  
confess the truth, has not that awful,  
that gracious figure of the Son of Man, seated  
upon the mountain slope, faded away into a  
sea of darkness? Does not the voice sound to  
you like the dim-remembered story out of  
half-legendary days? Has not the English  
poet only too truly echoed the misgivings of  
many hearts when he wrote:—

"Now He is dead; far hence He lies,  
In the lone Syrian town,  
And on His grave with shining eye  
The Syrian stars look down."

But why is this? Is it not chiefly because  
the world is in our hearts; because the world  
is ever with us; because it is because we  
got possession of us and mastered us; be-  
cause in getting and spending we are almost  
all of us laying waste our powers? Are we  
not ever, and almost exclusively, thinking of  
this world? Are we not mastered, most of  
us, by scrambling selfishness and the anger  
green of our mere animal and earthly in-  
stincts? How many of us rise, and how  
often, even for a single day, do we rise out of  
the petty, shivering egotism of our own per-  
sonal desires? Whence has this blight of un-  
reality fallen so densely over the fair fields  
of Gospel teaching? Is it not because the  
swoot and sensual elements of artificial life  
which have blackened the air of the heaven  
which we have suffered it to obliterate?—F.  
W. Farrar.

## WORDS FITLY CHOSEN.

ALREADY thoughts are flying Christmasward,  
And many an anxious one is racking her brain  
for the "something new" which in these days seems  
almost an impossibility to attain. Perhaps to such  
as the one following—a home-made calendar which  
will serve to bring to remembrance one's very own  
people all through the year.

For the purpose, three hundred and sixty-five  
sheets of paper and a cardboard background are  
necessary, and of friends, "the more the merrier."  
The ordinary note paper size of pads are the best to  
use; of these buy enough to provide a hundred and  
eighty sheets. A thin Irish linen paper is good  
for the purpose—something tough but not heavy.  
Have the pads cut in two, crosswise; one blow  
of the strong knife used by a bookbinder will cut  
through them as easily as through a piece of cheese;  
and as you will be obliged to establish relations with  
a bookbinder, he may as well be initiated into the  
scheme. With the three-hundred and sixty-five  
sheets of paper, go to a printer or typewriter,  
and have neatly printed at the top of each sheet the day  
of the week, the month, and the year.

Now comes the opportunity for all the friends of  
the intended recipient to "lend a hand." Divide  
your sheets, sending, perhaps, twelve to one person  
(one for each month), perhaps twenty or more to  
another, with the request that they will each write,  
under the date on the sheet, a quotation, wise or  
otherwise, a bit of poetry, or a loving word from  
heart to heart for the pleasure of your mutual friend  
throughout the year.

When all the sheets are returned, call again on  
your bookbinder, and have them pressed into a pad  
in regular order, leaving January list on the outside.  
The cardboard to which the pad is glued may be more  
or less decorated as fancy or convenience may dictate.  
No more acceptable present could be devised for  
one far away from home and friends, for a pastor, or  
for a teacher. How cheery to look forward each  
month to a "how d'ye" from one or another  
among those who are dear to us! How interesting to  
study the individuality showing forth from the bits  
chosen! Even the familiar handwriting, or the  
initials attached to each sheet, would make a bright  
spot for the beginning of each day. —Christian  
Union.

## ABOUT WOMEN.

—Miss Mary E. Wilkins has finished her first  
novel—novellette, she calls it—"Jane Field."

—Mrs. Frances Hodgson Burnett has founded  
an asylum for new-borns in Drury Lane, London,  
and called it "Lionel's Home," in memory of her  
dead son, the original of Little Lord Fauntleroy.

—Madame Bartholdi, mother of the well-known  
sculptor, died in France a few days ago at the age  
of ninety. She served as the model for Bartholdi's  
statue of Liberty Enlightening the World, which  
now overlooks New York harbor.

—The princess of Monaco, who has prevailed  
upon her husband to close the gambling establish-  
ment in his principality, will convert the beautiful  
casino at Monte Carlo into a hospital for consump-  
tives.

—The hammer with which Mrs. Palmer will  
drive the last nail in the Woman's Building of the  
Columbian Exposition has been tendered by Mrs.  
E. C. Langworthy, lady manager from Nebraska, in  
behalf of her State. The hammer is to be made of  
the different minerals in which Nebraska abounds.

—An exchange says: "Less than a year ago the  
editor of that bright little magazine, the *Doll's  
Dressmaker*, who conceals her identity under the  
most suitable pen name of 'Jenny Wren,' started  
her venture in this unique literary field. This month  
it takes 50,000 copies to supply the demand for the  
little monthly—a brilliant testimonial to what a  
woman can do when the need is great."

—The prize of \$50 offered by Mrs. Potter Pal-  
mer, president of the board of lady managers of the  
World's Fair, for the best design for a seal for that  
fair, has been awarded to Miss Sarah Bodiker, of

Chicago. Nearly seventy women contested for the  
honor. Miss Bodiker's design shows a ship, typical  
of Columbus' voyage; the eagle, of loyalty; the  
ivy, of friendship; the laurel, of success; and stars  
equaling the number of lady managers.

—One of the foremost of Austria's women novel-  
ists, the Baroness von Eusebius, is a practical  
watchmaker, and is so fond of her art that she  
often consents to repair the choicest timepieces of  
her friends. She has a remarkable collection of  
watches she has picked up from time to time.

—Mrs. Mary Clement Leavitt, at the late Na-  
tional W. C. T. U. convention, told of seeing a group  
of Chinese ladies, to whom some one had given a ma-  
chine containing an American fashion plate. They  
were examining it with great interest, with their  
elaborately-decorated heads all bent over the picture  
together. At length one of them straightened up  
and said to Mrs. Leavitt: "China woman pinch  
you. You say China woman 'chay bad' more than  
China woman!" Mrs. Leavitt said that a "Heavenly  
Foot Society" had been formed in China, of young  
men pledged not to marry any woman whose feet  
were smaller than heaven meant them to be. She  
wished a "Heavenly Waist Society" might be  
formed in this country, of young men pledged not  
to marry any girl whose waist was smaller than  
heaven meant it to be. —Woman's Journal.

—"WHICH SHALL HAVE THE WEDDING  
FEES?"

LANTA WILSON SMITH.

I AM a minister's wife, but I have never  
had the wedding fees. If I had depend-  
ed on them for my "pin money," some years  
I should have fared rather poorly.

My husband doesn't preach much about  
"equal rights," but he has always practiced  
it. Whenever a dollar comes into our posses-  
sion, whether from the husband's preaching  
or the wife's pen, it goes into a small drawer  
in the desk, and each one is perfectly free to  
use therefrom, without question or criticism.  
If you should chance to pick up a book in our  
house, you would find on the first page:—

Our Home Library.

No. \_\_\_\_\_

C—W—S—

C—W—S—

As a keynote to home life, that is worth more  
than the silk dress—though I have that, too.  
I am glad to hear a word spoken for the  
"meek sisters," for nothing so rouses my in-  
dignation as this money question. Not long  
ago a lady said to me:—

"I do wish I could earn a little money for  
my very own. Of course John always gives  
me some when I ask him, but I so hate to  
ask!"

"My dear," I said, "talk it over frankly  
with John, and if you cannot make better  
arrangements, why, just consider half the  
money yours, and ask as if you had a right to  
it. You more than earn it caring for the  
household and these three little children.  
Does John realize what he would have to pay  
a stranger for doing the work you do?"

"Oh, no; but if he'd give me a small sum  
weekly, it would be all I'd ask. He would  
think it silly, I know; but I used to feel so  
independent and womanly when I earned my  
own money. I'd go back to teaching if it  
were not for the children. I work twice as  
hard now, and haven't a cent to call my own."

Think of that! And her husband's salary  
is fifteen hundred a year.

One of the "sweet sisters" gave me a  
dollar for a benevolence, saying, "It is my  
very own. A lady slipped it into my hand  
last week and said, 'Don't count it on sal-  
ary, it is for you.' I so seldom have money  
of my own, I felt childishly pleased, and  
wanted to go right down town. Then I  
thought I'd give it to some good cause." Like  
the widow's mite, it was all she had.

In many families I have seen "money mat-  
ters" become a source of bitterness and  
estrangement. A woman of pride is humili-  
ated; her self-respect is destroyed. She can-  
not stand beside her husband as his equal in  
the home.

Some men will "pooh" at these remarks,  
and say it is all nonsense. Here is a word to  
them: Let your wife carry the money for  
three months, and you ask her for every cent  
you spend—mind you, tell her what you  
want it for—and see how you enjoy it! You  
will soon be ready to start the millenium  
by adopting the home bank plan for life.  
Your wife knows what need there is for  
economy—at any rate she ought to know.  
Trust her a little, and she will take  
pride in making the most of the salary.  
You will rejoice in her self-respect, and be  
amplified rewarded when she declares you to be  
the best husband in the world. I heard of  
one minister's wife who had the reputation  
of being a perfect matchmaker. It was her  
only way of earning money. She had the  
feels! Oh, be manly and generous! Don't  
risk your wife's happiness on such uncertain  
things as wedding fees!

## THE CHRISTMAS MOOD.

OLIVE M. DANA.

"OUR tokens of love," says Emerson, "are for  
the most part barbarous. Cold and lifeless,  
because they do not represent our life. The only  
gift is a portion of thyself. Therefore, let the farmer  
give his corn; the miner, a gem; the sailor, coral  
and shells; the painter, his picture; and the poet,  
his poem."

Yet all of us have friends to whom the gift most  
representative of ourselves would have little  
meaning or value. That which is literally a part  
of us is utterly unrelated to them, and vice versa.  
And love would rather serve another than express itself;  
its truest expression is in the best and finest service  
it can render, and it suits, of necessity, its gifts to the  
friend's life rather than its own. Gift-giving of  
any sort, or at any season, calls into exercise its  
finest intuitions, albeit here, as elsewhere, its action  
is spontaneous and well-nigh, at its best, uncon-  
scious. Our gifts are prompted and justified not  
by their fitness as an expression of ourselves, but  
by the satisfaction they afford our friends, and by  
both the quantity and quality of that satisfaction.  
And beauty, like truth, has many avenues to the  
nearly heart. It does not scorn to embody itself in  
lower forms where power to appreciate its higher  
types may be fully developed or apparently wanting.  
Love instinctively remembers this, and is aware,  
moreover, that where pictures would be voiceless,  
and books are regarded chiefly as dust-gathering in-  
conveniences—impediments in the daily march of  
housekeeping victories—some dainty, perishable  
trifle would be a prized possession. So much for the  
difference in people—a distinction which the Christ-  
mas mood cannot wisely ignore.

So the ideal gifts, it seems to me, touch the recipi-  
ents at their best; meet, so far as may be, their  
highest need or susceptibility; and, gratifying that,  
are able to lead on to something nobler. Any token  
is fully chosen and fully given if it does not express the  
Christmas spirit, which is, in its larger sense, just  
the purpose of Christ's coming—"that they may  
have life, and that they may have it more abun-  
dantly."

Therefore, in our Christmas giving, beginning in  
reason—and for how many holiday crimes against  
season, and friendship, and fitness, delay and haste  
are responsible!—let us consider what things, of  
those within our reach, will best satisfy and stimulate  
the spiritual and intellectual life, and even the  
aesthetic sense and social instincts of our friends, be-  
cause these capacities active or latent. Let us send the  
print or engraving to her to whom it will bring, in  
some sort, wider horizons and a higher outlook;  
books to those who have ears to hear their message;  
the graceful vase or life-like statuette to those sensi-  
ble to such presence; and, besides, our dainty gifts  
in silk or plush, linen or lace. Some of these  
things may be useful and enduring as well as  
beautiful, and require no slight degree of artistic  
and practical skill to evoke them; though many of the  
popular fabrics are so fine in coloring and finish, and  
the designs presented are so perfect, even a novice  
can hardly fail to produce admirable effects by using  
them.

Linen-work is in great favor. Dollies are super-  
seding to a large extent the servicable tea and car-  
ving cloths. Some of them are of fine material and  
exquisitely wrought, and a set of dollies would be an  
acceptable gift to a house-keeping friend. Colors are  
less in vogue than formerly, and white washable silk  
is the most fashionable, as it is the prettiest, for out-  
lining or embroidering anything for table-use. Both  
damask and plain linen are used as foundations, and  
the edges seem to be almost uniformly hemstitched—  
a finish which wears better and is more easily  
laundered than fringe.

A handsome table square is made of fine damask,  
with a pattern of leaves stamped upon it. The edges  
of the leaves are done in buttonhole stitch, and the  
veins are outlined with white silk. After the work  
is done, the spaces between the leaves are cut out  
with the scissors. One is well repaid for the time  
spent on this article, for the work "comes out"  
wonderfully as one completes it, and it makes, though a  
small gift, a dainty, servicable and durable one.

A lovely sachet and a picture-throw are combined  
in a scarf of China silk. The materials required are  
a yard and a quarter of silk about twenty inches  
wide, not less than sixteen small metal rings,  
and some coarse white embroidery silk. A sheet or two  
of white wadding and some sachet powder will, of  
course, be needed also. The silk used was of a white  
ground, not very thickly patterned with pink and  
pale-hued blossoms. The strip is doubled  
lengthwise, and seamed along the side and across  
one end, and it is lightly wadded and heavily scuffed  
bag (by simply drawing the edge of the end up with  
a gathering-stitch), the other shapes itself, the wad-  
ding being cut only a little smaller than the silk. The  
little rings are crocheted over with the embroidery  
silk, and sixteen are sewed across the square end,  
while three, their edges touching to form a sort of  
tiny triangle, are attached to the point of the scarf  
proper. The fringe is made by tying into each ring  
ten lengths of the white silk, each ten inches long.  
A loose, graceful knot is made beyond the middle  
and considerably nearer the lower end, where, as  
through the middle, the padding should be thin, and  
serves to divide and to balance the throw when in  
use.

A scarf which would serve as "drape," or tidy,  
may be made of old rose silk. It requires one width  
of silk, and from a yard to a yard and a quarter in  
length. The sides and ends are hemstitched, and  
across one end large dies are carefully laid on and  
outlined with embroidery silk of a darker shade.  
The same silk is then tied in, ten-inch lengths,  
across the ends, and ravelled to form a fluffy fringe.  
The figured silks, which frequently come in patterns  
hardly less effective than hand-painting, and in fine,  
soft tints of both background and decoration, may  
be used with even less labor. They need no embroi-  
dery, and the ends may be finished with soft lace.

A work-bag, exceedingly simple in construction,  
is made of a half-yard of stiff figured silk, which  
may be made firm by a lining of thin cambric. The  
width of the silk determines the fullness of the bag,  
which is drawn up, below a little frill at the top, with  
a stout silk cord, running around it twice in a little  
hem allowed for the purpose, and also serving to sus-  
pend it by. The bottom of the bag is left open, and  
a small needle-bow, with covers of thin cardboard  
covered with white flannel and a few pink leaves  
of the flannel, is neatly inserted. A cord, like that  
at the top, hides the joining and finishes the edges.

A photograph case, refreshing in its simplicity,  
is made of a strip of peacock-blue felt, three quarters  
of a yard long and one quarter of a yard wide. A  
double feather-stitching done with shaded yellow  
silk runs all around the strip, about two inches from  
the edge, which is picked. In line with the feather-  
stitching a series of small round holes are made, at  
distances alternately of two and three inches apart,  
along the sides. Other holes are made to correspond  
with these, diagonally opposite and about two inches  
distant. In each pair of holes a half-yard of narrow  
yellow ribbon is tied, to confine a corner of the pho-  
tograph. The case will hold four cabinet pictures  
"abreast," or four layers of them. It is tied, when  
closed, with wider yellow ribbon—something less  
than a yard of it—fastened with a few stitches in  
the middle of the length at one point at the back of  
the case, and passed around it.

A captivating rattle for Master Baby requires three  
yards of pale yellow satin ribbon, a good half inch  
wide, and of the same quantity of the same width  
in various other colors—a yard of blue and a half-  
yard each of olive, pink, cardinal and orange. A  
small, stout stick, eight or nine inches long, may  
serve as a foundation, and this is wound with the  
yellow ribbon, which is arranged to confine at each  
end little loops of the other colors. At one end,  
however, these loops are considerably longer, and  
there are more of them, and on each of these is strung  
a tiny bell.

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ding being cut only a little smaller than the silk. The  
little rings are crocheted over with the embroidery  
silk, and sixteen are sewed across the square end,  
while three, their edges touching to form a sort of  
tiny triangle, are attached to the point of the scarf  
proper. The fringe is made by tying into each ring  
ten lengths of the white silk, each ten inches long.  
A loose, graceful knot is made beyond the middle  
and considerably nearer the lower end, where, as  
through the middle, the padding should be thin, and  
serves to divide and to balance the throw when in  
use.

A scarf which would serve as "drape," or tidy,  
may be made of old rose silk. It requires one width  
of silk, and from a yard to a yard and a quarter in  
length. The sides and ends are hemstitched, and  
across one end large dies are carefully laid on and  
outlined with embroidery silk of a darker shade.  
The same silk is then tied in, ten-inch lengths,  
across the ends, and ravelled to form a fluffy fringe.  
The figured silks, which frequently come in patterns  
hardly less effective than hand-painting, and in fine,  
soft tints of both background and decoration, may  
be used with even less labor. They need no embroi-  
dery, and the ends may be finished with soft lace.

A work-bag, exceedingly simple in construction,  
is made of a half-yard of stiff figured silk, which  
may be made firm by a lining of thin cambric. The  
width of the silk determines the fullness of the bag,  
which is drawn up, below a little frill at the top, with  
a stout silk cord, running around it twice in a little  
hem allowed for the purpose, and also serving to sus-  
pend it by. The bottom of the bag is left open, and  
a small needle-bow, with covers of thin cardboard  
covered with white flannel and a few pink leaves  
of the flannel, is neatly inserted. A cord, like that  
at the top, hides the joining and finishes the edges.

A photograph case, refreshing in its simplicity,  
is made of a strip of peacock-blue felt, three quarters  
of a yard long and one quarter of a yard wide. A  
double feather-stitching done with shaded yellow  
silk runs all around the strip, about two inches from  
the edge, which is picked. In line with the feather-  
stitching a series of small round holes are made, at  
distances alternately of two and three inches apart,  
along the sides. Other holes are made to correspond  
with these, diagonally opposite and about two inches  
distant. In each pair of holes a half-yard of narrow  
yellow ribbon is tied, to confine a corner of the pho-  
tograph. The case will hold four cabinet pictures  
"abreast," or four layers of them. It is tied, when  
closed, with wider yellow ribbon—something less  
than a yard of it—fastened with a few stitches in  
the middle of the length at one point at the back of  
the case, and passed around it.

A captivating rattle for Master Baby requires three  
yards of pale yellow satin ribbon, a good half inch  
wide, and of the same quantity of the same width  
in various other colors—a yard of blue and a half-  
yard each of olive, pink, cardinal and orange. A  
small, stout stick, eight or nine inches long, may  
serve as a foundation, and this is wound with the  
yellow ribbon, which is arranged to confine at each  
end little loops of the other colors. At one end,  
however, these loops are considerably longer, and  
there are more of them, and on each of these is strung  
a tiny bell.

Infectedness of Tuberculosis.

Every one is fully alive to the dangers of in-  
fection in scarlet fever, diphtheria, and small-  
pox. If any one of



# The Sunday School.

FOURTH QUARTER. LESSON XII.  
Sunday, December 20.  
John 21: 1-14.

REV. W. O. HOLWAY, U. S. M.

## THE RISEN CHRIST AND HIS DISCIPLES.

### I. Preliminary.

1. GOLDEN TEXT: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3: 1).

2. DATE: A. D. 30, towards the close of April.

3. PLACE: On the Sea of Galilee, probably near Capernaum.

4. HOME READINGS: Monday—John 21: 1-14; Tuesday—John 21: 15-22; Wednesday—John 21: 23-25; Thursday—Luke 24: 13-35; Friday—Luke 24: 36-48; Saturday—Luke 24: 49-52; Sunday—Luke 24: 53-54.

### II. Introductory.

Our lesson records the seventh manifestation of the Risen Lord—but only the third to the disciples collectively. Seven of them were out on the Galilean lake fishing, but their night venture had been unsuccessful. In the gray dawn of the morning, as they were about to give up their quest, a Stranger on the shore hailed them: "Have ye caught any, my sons?" They replied, "No." Then came a mysterious order to drop their net on the right side of their fishing smack—which they at once proceeded to do. But when they tried to draw the net in again, it was so full of fish that they could not handle it in their boat; they had to transfer the ends to the small boat, and thence to the land.

Amid the exclamations of joy and wonder at this unexpected haul, one heart saw through it and recognized the invisible Agent—the heart of the beloved disciple. "It is the Lord!" he whispered to Peter. His impetuous friend needed only a hint; the preceding miracle on the same spot flashed upon his memory and confirmed all; the next moment, girding his fisher's blouse tight around him, he was overboard, swimming for the shore, about three hundred feet away.

When the party landed they saw a fire already built and fish broiling on it, and some bread at hand; but though they knew who the Stranger was, they did not accost Him. They obeyed His order to "bring of the fish which they had caught." The Evangelist did not forget that there were one hundred and fifty-three of these, all of large size, and yet notwithstanding this, not a mesh of the net had given way. Everything about this miracle was significant to the thoughtful John.

When all was ready the Stranger turned host and invited the wearied fishermen to eat. In the old familiar way He distributed the fish and the bread. But though this was the third time that a group of them had seen and conversed with their resurrected Master, they had the delicacy to refrain from comment or curious question.

### III. Expository.

1. After these things.—"The words are indefinite, and throw no light upon the length of the interval that elapsed between the last and the present appearance of Jesus. The point to which the Evangelist calls attention is that we have here another manifestation of Himself by the Risen Saviour similar to the two mentioned in the previous chapter" (Revision Commentary).

Jesus showed Himself.—(R. V., "manifested Himself again.") "Once more, and for the last time, they beheld their risen Lord in these scenes of their ancient sojourn." Sea of Tiberias.—Only John uses this name, instead of the "Sea of Galilee," or the "Lake of Gennesaret." The apostles had gone to Galilee in obedience to the message sent to them on the morning of the Resurrection.

2, 3. There were together Simon Peter, etc.—Five of them are specified by name; the other two are unknown. Simon Peter—always the leader. "He is the moving spirit of the whole apostolic band; he proposes, and the others say, 'We also come with thee'" (Revision Commentary). I got a fishing.—"The impulse which moved Peter to lead off in this fishing excursion is not even hinted, whether it were remembrance, pleasant reminiscences of former pursuits, subsistence, or spite that he had otherwise fished. It is the Lord who rebuked the movement" (Cowles). Caught nothing.—"Their catching nothing, the presence of Jesus, and their rare success at His command, are clear repetitions of the former transaction. The transaction that now ensues is a re-enactment and enlargement of their first call to follow Jesus, after a similar miracle. That miracle presaged their future office under Christ's living guardianship; this miracle prophetically promises a guardianship of the ascended Christ over His faithful ministry, and their final attainment to the everlasting shores" (Whedon).

4, 5. When the morning was now come.—R. V., "when day was breaking." They were probably hailing in their empty nets. Jesus stood on the shore (R. V., "beach"). No hint is given of whom or how He came. The terms used indicate that He stood there without visible coming. But (R. V., "howbeit") the disciples knew "that it was Jesus"—perhaps because it was not light enough to recognize Him; or, what seems more likely, because He did not choose to be recognized until the right moment came. Then—R. V., "therefore." Children, have ye any meat (R. V., "ought ye to eat")?—any relish to go with bread; that is, considering whom He addressed, any fish. The term "children" is not to be confounded with the "little children" of 1 John 2: 13, and similar expressions of endearment. It is simply the usual address of "Boys," or "My boys." Answered him, No.—"The question was to bring out their complete failure preparatory to His giving the command that would insure success. It is when we have fully realized our own insufficiency that we receive of the fullness of Christ" (Whedon).

6. Cast the net on the right side of the ship (R. V., "boat").—Either their nets were being hauled, fruitlessly, on the port (left) side, or were taken in altogether preparatory to a return to the shore. They cast therefore.—There was some tone of assurance or permission in the Speaker's voice which made them ready to follow His directions.

His divine power could have given the same result to the left side; but He makes and announces His choice that they might see that

the result was produced by His will and power (Whedon).

7. That disciple.—"saith . . . It is the Lord."—John felt at once that the Stranger was Jesus, and told his conviction to Peter. John's loving heart had been on the alert, and he would naturally associate the miracle before his eyes with what had occurred three years before (Luke 5: 1-11); when Peter had been bidden to "launch out into the sea" after a night of disappointment. Now when—R. V., "So when." Girt his fisher's coat unto him.—R. V., "girt his coat about him." He would not appear in the Master's presence unclad, or with nothing on but an undergarment; and he could not swim if his blouse was loose; so he girt it on at the waist. Cast himself into the sea.—John is the first to see, or perceive; Peter the first to act. As the boat was within half of the shore, the distance would not be great. Evidently Peter thinks more of his Lord than of the fish, and is more anxious to get to Him than to avail himself of the great haul.

8. Other disciples came in a little ship (R. V., "the little boat").—The large fishing-boat was left anchored off shore. They could readily transfer the ends of the net and themselves to the dory, or small boat, and then pull slowly in, dragging the net after them. Two hundred cubits—three hundred feet. The net with fishes.—R. V., "the net full of fishes."

9. As soon as they were come to land.—R. V., "so when they got out upon the land." They saw (R. V., "saw") a fire of coals there, and fish . . . and bread.

—And this loving, thoughtful provision on the part of the Master, assuming the servant's role for the sake of His hungry, tired disciples, is almost forgotten by many commentators; their anxiety to determine whether this meal was miraculous or not!

So He who upon the high ground of heaven watches His ministry and church, will in due season have full power to provide an eternal banquet, and bring His elect to His participation (Whedon).

10, 11. Bring of the fish which ye have now caught (R. V., "taken").—So the meal was a real one, not a vision as some suppose; and Jesus will have the disciples have their share in preparing for it. Simon Peter (R. V., inserts "therefore") went up.—Peter is the leader, as usual. He went up.—"yet was not the net broken" (R. V., "the net was not broken"). The Evangelist is impressed by the fact: The fishes were large and very many, and yet the net held and landed them all, losing not one—which was not the case on the former occasion when "the net brake" with the multitude of the fishes. The symbolism evidently does not point to any definite number of "the elect," but rather to the final landing of all the truly redeemed on the eternal shore. In the former miracle the fish were "both bad and good," hinting at schisms and disruptions; in this case they were all large and good.

Perhaps the most difficult point to interpret is the number of the fishes. It will be hard for students of this Gospel not to believe that it has a deeper meaning than that of simple numbers. The whole course of the narrative shows that the 153 represents the fullness of the church, the complete gathering in of all her members, the net not lost, nor one believer lost. It is much more difficult to say whence the number 153 is obtained. Many suggestions have been made, but we shall not discuss them. Not one of them can be said to have as yet gained anything like general acceptance. Until a more satisfactory result is reached, it is better to rest satisfied with the general meaning of which we have spoken, and as to which no doubt can be entertained (Revision Commentary).

12. Come and dine.—R. V., "come and break your fast." None . . . durst ask (R. V., "inquire of") Him, who art thou?—checked in their curious question by the air of mystery and power and elevation which the Risen Christ carried with Him; but they had no doubt who He was.

13. Jesus then (R. V., omits "then") cometh.—He is still among them as "one that serveth." So will He welcome His faithful ones to "the marriage supper of the Lamb." Taketh bread (R. V., "the bread").—Apparently He does not partake with them, and no mention is made of "the grace before meat." There is no need now of His eating in order to convince them of His bodily reality.

He gives the meal to show that He is the Divine Bestower, they the humble and blessed receivers. In all their future wants and deprivations, both of soul and of body, these disciples might call to mind this meal, and feel assured that the Master would provide for them a sure and ever faithful Provider (Whedon).

14. Now the third time.—really the seventh, but the third of His post-resurrection appearances to the disciples as a body. That Jesus showed Himself.—R. V., "that Jesus was manifested."

Just as when "manifested in the flesh" He was different from what He had been before, and revealed His glory in the garb of weak and suffering humanity, so in His manifestation of Himself at this time, He was different from what He had been when clothed with the lowliness which He had assumed for a season. That lowliness has been laid aside. He is still the Man Christ Jesus, but glorified (Revision Commentary).

### IV. Inferential.

1. Temporal emergencies may be made the occasions for spiritual manifestation.

2. Physical needs are not beneath the care of the great Provider. He is sensible of the hunger and weariness of His followers.

3. An obedient spirit is shown by attention to minute, precise directions. Success follows obedience.

4. Individually is revealed in our actions.

5. The net of the Gospel holds all who are willing to be landed on the heavenly shore.

6. We should not forget a true spiritual delicacy in dealing with our Lord. Overfamiliarity in this, as in other cases, "breeds contempt."

### V. Illustrative.

"If only we strive to be pure and true, To each of us all there will come an hour When the tree of life shall burst into flower, And rain at our feet a glorious dower Of something grander than ever we knew."

2. Mark how the hand comes to the defense of the eye in its weakness; and how the eye with its sight from its elevated position keeps watch for the welfare of the lowly, blind, but useful foot. The mutual helpfulness of these members is absolutely perfect. How much greater the knowledge, sympathy, and quick responsiveness of Jesus for the weak and suffering members of His body—the Church (Arnott).

### SOCIAL PROBLEMS.

REV. D. H. THIBOU, CHAPLAIN U. S. N.

[Address delivered before the Ecumenical Conference, Washington, D. C.]

MR. PRESIDENT: This is the only subject on which I have had any desire to speak. There is one thing that I think ought to be emphasized, and that one thing no one has mentioned. It is the fact that we, followers of the Master, and in a certain sense disciples of the Master, do not know how to reach the poor! We are talking about it, and dis-

cussing various schemes, and confessing by every word we say that we do not know how to do it. How and when did we ever get out of touch with the poor? If we go back to that point we shall learn how to accomplish this most desirable result.

Then, in the name of the poor man and the working man who are not here to speak for themselves, I object to the consideration of this matter from the point of view that so many hold. We think of the poor as off at one side, out of the way, and Christian people discuss methods of getting over to them as if they were wild animals. The poor are exactly where they have always been; if we are not with them, and alongside of them, it is time we were. Let us go to the poor with the Gospel, in word and deed. That will reach them. And as for the rich, let us go to them with the same Gospel. When they get the Gospel, we'll get their money.

The most disgraceful thing in Methodism in America is that a Methodist church should ever move up town. Are there not just a few more people down there than ever were? Are there not as many people at the North End in Boston, for instance? Are the Catholics moving up town? That church has the finest organization in the whole world, and we had a great deal better be learning some things from them than to be decrying it.

We have in the 25th chapter of Matthew a graphic picture of the last great day. There the King is represented as saying: "I was an hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." To-day He is crying in our streets, in the person of the poor and the distressed: "I am hungry, I am thirsty, I am sick, I am in prison." Here is the church that it cannot hear, and hearing find a way to minister to the Master's needs? I do not find any fault with the church. It would reach the poor if it knew how to do it. Where is the Moses to lead the church to the poor?

And then a word as to the preaching. In this country I did not hear it in England—when we want to compliment a man on his sermon, and it isn't a very good sermon, we tell him it is a "Gospel sermon." Heaven keep us from preaching anything except Gospel sermons! That's our business. But just think how hard it is to do it in a splendid church in some wealthy suburb, built almost wholly from the proceeds of the sale of an older church down town (proceeds which belong to God's people in that neighborhood, no matter whether they are members of the church or not)—I say, how hard it must be under such circumstances to preach a Gospel sermon from the text: "Will a man rob God?" Let political economists talk about "natural increment" as much as they will, but let us accept the fact that when a church is dedicated to God, and the land afterwards comes to be of great value, the increase is His, for work right there, just as much as the original church was His.

### OUR CHRISTIAN STUDENTS.

BISHOP J. M. THORNTON.

No week and scarcely a day passes without my thoughts wandering around the globe to the colleges of our church in America. I am constantly moving about in the great empire of India, where the most amazing possibilities are set before the Christian Church, and where the greatness of the harvest reminds us of the fewness of the laborers. I ask myself often why this should be, and while explanations can to some extent, no doubt, be given, yet it is difficult to resist the conviction that our young people, especially young men, do not sufficiently realize that the first great work which God demands of His church is to give the Gospel to the heathen. Every Annual Conference in the church has its doors crowded with applicants for admission. Young men are found in every direction looking for employment as teachers, or preachers, or in some other capacity requiring culture and education in the applicant. We hear, it is true, a great deal about the thousands who are volunteering for missionary work, but as a painful matter of fact, when we want a man with special equipment for any particular post, it is most difficult to find him. Applications may perhaps be made, but we never know until a missionary has actually sailed whether he will come or not. Then after he comes so many risks are involved, especially in connection with doubtful health, that we are not sure for several years whether the new recruit will prove a permanent worker or not.

For some time I have noted with much concern that the young men of our church seem less inclined to devote themselves to foreign missionary work than those of some other churches, both in England and America. I hope no one will accuse me of doing injustice to my own church if I say that the Church of England, which stands low in the estimation of many of our evangelical people, is quite outstripping us in the race so far as finding educated young men for the foreign field is concerned. The Church Missionary Society has very greatly strengthened its position in India during the past few years. The Society for the Propagation of the Gospel, which represents the ritualistic wing of the Anglican communion, also sends out many men of culture and ability. Some of these come for nominal pay. Oxford and Cambridge each sustain a mission in India—one in Calcutta and the other in Delhi. The young men who come out live as a brotherhood, and while not practicing anything like modern asceticism, reduce their expenses to such a point that it becomes possible for them to accomplish a great deal at comparatively little cost. I cannot but believe that our Methodist young men are less devoted or less willing to make sacrifices than these devoted men of the Church of England, but the difference is probably owing to their want of information. People for the most part have to see how a thing is done before they venture to attempt it themselves; and I believe that our young men, and women too, for that matter, would come to India in large numbers if they could only see exactly what was required of them.

In the city of Calcutta we have an immense student population of more than fifteen thousand young men. Many of them come from distant parts of Bengal, and remain three, four or five years in Calcutta before completing

their education. Among these young men a magnificent field is found for missionary labor. Most of them speak English fluently, and the missionary can at once find an open door before him when he arrives. Aside from these students the city itself has tens of thousands of men who speak English and are as accessible to Christian missionaries as any other men in the world. We have been trying for years to do what we could with limited resources, but our work among the natives in Calcutta has been chiefly confined to the poor. We occupy a strong position just on the border line between the Bengali and European quarters of the city, but the time has come for us to advance in force into the very heart of the Bengali city proper. What I would like to do is this: I would like to send four young men to open a new mission in that quarter. I would like these young men to come to India pledged to remain unmarried at least four years, and to associate themselves together somewhat after the manner of a boarding-club at college. I would wish them to live on half pay while thus members of a common brotherhood, and to devote themselves exclusively to work among the Bengalis. They would quickly master the Bengali language, and working together they could not but achieve success. I do not ask them to live in discomfort of any kind. Four youths receiving about \$325 each would be able to live in a comfortable house, eat at a substantial if not luxurious table, and enjoy practically as much of this world's creature goods as I have done myself during a large portion of my missionary career.

Are there any four young men who have graduated, or are about to graduate, who will be willing to come out to India and undertake this kind of work early in the autumn of next year? If we attempt to send four missionaries in the ordinary way to begin this work, the expense at once will be found prohibitory. It will cost us as much to get out one young man with his young wife and provide a house for them, and also for the incidental expenditure attending such a mission, as to establish the four young men in their work and carry it on at least through its earlier stages. I preach no gospel of asceticism, but I do feel bound to say that young men who look carefully after all their personal interests, and refuse to advance a step unless everything is guaranteed before them, are not the kind of men who are going to take this world for Christ. We want devotion and self-denial, but controlled by sound common sense and for sound practical reasons. If any young men would like to attempt a work of this kind, I shall be glad to hear from them. If two or more who have been associated together at college and thoroughly understand each other feel moved to act together in the matter, it will be still more satisfactory.

Thus far I have been addressing myself chiefly to the young men. Young women also are needed and will constantly be needed, but it is not always easy to provide for them on the usual scale. If, for instance, a young lady wishes to teach, she must first qualify herself. We always can employ teachers and give them excellent opportunities for doing a good and lasting work, but unfortunately few applicants have the qualifications needed for our work in India. The young lady teacher in India needs to be as well educated as if teaching in America. Young ladies, also, can associate themselves together to advantage if willing to do so. I am constantly asked to explain what the basis of deaconess work in India is. I despair of making my meaning clear until we exhibit the process by some years of trial in the work; but what I have proposed to the young men who would come out to found a special mission in Calcutta, is practically the same thing as deaconess work in India. It means simply that young ladies of suitable age and experience associate themselves together so as to reduce expenditure and simplify the methods of living, and all work so as to make it possible for them to accomplish the largest possible amount of good at the smallest possible expense. We have room for scores of Christian young women who are willing to work upon such a basis, but they must be workers; they must be able to do something; they must have an education, solid as far as it goes, if not extensive. No person of either sex can ever learn a new language well enough to do successful work in it unless drilled pretty thoroughly in his or her mother tongue. But this need not discourage any one whose education is imperfect. A year or two of special effort at home will in most cases make ample amends for past deficiencies. I shall be glad to hear from any young lady who wishes to join our work and take up such duties as may be assigned to her. We always have vacant places in our schools for English-speaking girls. We always need music teachers, or teachers of drawing and painting. We always need pastors' assistants, and for centuries shall need equipped evangelists—not those who go about in the conventional way delivering addresses and holding public meetings which other people gather together for them, but persons who will go patiently from door to door, from heart to heart, and search out those who are prepared to receive the word of life.

1 Wellington Square, Calcutta, India.

### THE EMERSON PIANOS.

First came into the market in 1849. The business grew steadily, and the reputation of the pianos began to penetrate into all sections of the country; but the trade did not expand very rapidly until the present proprietors secured exclusive control of the plant, and it may be truly said that the great traffic in Emerson pianos dates from 1884, when Messrs. Powers, Kimball & Draper, the present owners, on the introduction of new scales, formu-

lated the policy and principles on the strength of which the company has scored its remarkable commercial and artistic successes. The business increased so rapidly as soon to outgrow the capacity of the old factory, although that was one of the largest piano factories in the land, and last year the Emerson Piano Company began the large and magnificent establishment which they have just occupied. The building has a frontage of 100 feet on Harrison Avenue and a diagonal front on Union Park and Waltham Street of 303 feet, giving a ground space of 23,000 feet. It is seven stories on Waltham Street and six stories on Harrison Avenue and Union Park, giving a floor space of about 150,000 square feet. Every improvement that intelligent skill or ample financial resources can suggest has been adopted to ensure the highest possible perfection, and make this an ideal factory both in the interests of the manufacturer and also for the health and comfort of the employees. The occupation of the new building marks another era in the history of the Emerson Piano Company, and with greatly increased and improved facilities will go on with ever-increasing success.

### A MONEY MAKER.

It is so hard to get employment now and so hard to make money, that I know others would like to know how they can make a little money as I have done. Tell your subscribers they can get all the jewelry, tableware, knives, forks and spoons they can plate, and make \$25 a week. The plating outfit costs \$5. I bought mine from H. F. Delno & Co., of Columbus, Ohio. It plates gold, silver and nickel. I did \$4.70 worth of plating the first day. The work is done so nicely that everybody seeing it wants work done. This machine is the greatest money maker I ever saw. Why should any one be out of employment or out of money, when they can, by using my experience, always have money in the house and have a little to spend too? Any one can get circulars by addressing H. F. Delno & Co., Columbus, Ohio.

R. JARRETT.

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In the price of good health. But with all the precaution we may take there are enemies always lurking about our system, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood.

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Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

### Purifies the Blood.

And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

### Hood's Sarsaparilla.

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DEAFNESS AND HEAD NOISES CURED BY CUTICURA SOAP. For Sale Everywhere. Write for Book of Facts FREE.

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For Bad Skin Diseases, Itchy, Red, Rough Hands, and Baby Humors.

BAD COMPLEXIONS, WITH PIMPLES, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger eczema and shingles, and all other skin diseases, are cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is incomparable as a skin purifier, and the only soap that will cure all skin troubles, unsolicited by the Toilet and without a rival for the Nursery.

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Aching limbs and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PRUIT PLASTER, 25¢.

Dean's Rheumatic Plaster absolutely cures Rheumatism and Neuralgia. Entirely Vegetable.

### DONALD KENNEDY

of Roxbury, Mass., says,

Strange cures cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know unless it be the hold of the Hidden Power that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 29, 1891.

Donald Kennedy—Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did the duty, and in a few months I was restored to health. About four years I became lame in my right leg, and about six months ago my right eye became affected with black spots, and the doctor said I did the right thing to use your Discovery, which did the duty, and in a few months I was restored to health. I am now in good health, and thank God, the great power of your Medical Discovery.

Yours truly, HANK WHITE.

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Added to any Soup, Sauce or Gravy gives Strength & Fine Flavor. Invaluable in Improved and Economic Cookery. Makes cheapest, purest and best Beef Tea.

### Church Carpets.

In connection with our wholesale business we are accustomed to sell Carpets for use in Churches and other places. Our prices are low and our quality is good. Correspondence Solicited.

JOHN H. PRAY, SONS & CO., Wholesale and Retail, 558 and 560 Washington Street.



You can't impose on some people without resistance; others, though quite as sensitive, are slower to protest. The same is true as to some organs of our body. The stomach will promptly resent imposition—the lungs will suffer long in silence. The first fact is disagreeable; the latter dangerous.

Beware of Colds. They are the recruiting officers for the Silent Army. They have an affinity for weak people and their weak parts.

But how shall the cold be kept out, or put out? By means of Drs. Starkey & Palen's COMPOUND OXYGEN. No drug. Just enriched and magnetized air. That's all. What keeps you alive, will in an enriched form, make you stronger. Is that reasonable? Yes, because it has done it for thousands, and for twenty-two years.

Write for a book of 200 pages in which patients everywhere describe, over their own names and addresses, their symptoms and their cure. The book costs nothing but the asking.

Drs. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa. 120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada.

### MAGEE'S EMULSION OF PURE COD LIVER OIL.

Extract of Malt, and Compound Syrup of Hypophosphites, (Lime and Soda.) A RELIABLE REMEDY FOR PULMONARY DISEASES, COUGHS, COLDS, BRONCHITIS, DYSPNOEA, SCROFULA AND GENERAL DEBILITY.

Very easy to take. Does not produce Nausea, and is easily assimilated. Thousands of Physicians are prescribing it in their regular practice and many assert that it is THE BEST EMULSION IN THE MARKET.

Ask your Druggist for it AND TAKE NO OTHER. MAGEE EMULSION CO., Manfrs. LAWRENCE, MASS.

CHURCH REMODELING. THOMAS W. SULLOWAY, Church Architect, No. 10 Park St., Room 8, Opp. Prov. R.R. Station.

Mr. Sulloway's long practice in remodeling churches and other buildings has made him one of the valuable parts of an office, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and renders his services to churches and other religious organizations, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter or request.

### A. B. & E. L. SHAW.

Successors to SHAW, APPLIN & CO. PULPIT SUITS. From \$48.00 upward. 27 Sudbury St., Boston.

### SEND PRESERVATION.

A valuable book for either sex for the preservation of Health and Beauty sent on receipt of 10¢ in stamps.

POMPADOUR TOILET CO., P. O. Box 2408, N. Y.

### AGENTS send for How I Made a Fortune.

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### WASTE EMBROIDERY SILK.

Various shades, odd lengths at half price. 100 yards in a box. All good silk and good color. Send by mail on receipt of 40¢ or 10¢ in stamps. For \$4.00 Crazy Stitches in each package. For 25¢ will send a beautiful assortment of Fancy Stitches, and for 50¢ a box of 100 yards. Latest Book on Art Needlework, only 10¢. Send postal note or stamps to THE WANNED & HUNTERSTON SPOOL SILK CO., 120 KINGSTON ST. BOSTON, MASS.

### WEED & WEED, Attorneys at Law.

NOTARY PUBLIC, 40 STATE STREET, ROOM 28. GEORGE M. WEED, ALONZO R. WEED.

### AARON R. GAY & CO., Stationers and Blank Book Manufacturers.

ACCOUNT BOOK



## Zion's Herald

For the Year 1892.

### A SPECIAL OFFER

TO NEW SUBSCRIBERS.  
The paper will be sent to January 1, 1893, for

**ONE SUBSCRIPTION.**  
It ought to be read in every Methodist family in New England.

**Specimen Copies Free.**  
All letters relating to the subscription department of the paper, or on other business, should be addressed to

**A. S. WEED, Publisher,**  
36 Bromfield St., Boston.

### Special Attractions.

Never have we been able to assure our readers of such rich provision for a year to come as is now arranged for their pleasure and profit. Mention is made of some added attractions already on hand or in preparation:—

REV. WM. HAYES WARD, D. D., editor of the *Independent*, will write upon "What the Spade has Done for the Bible."

REV. DR. E. H. DEWEY, editor of the *Christian Guardian*, official organ of Canadian Methodism, will contribute an article upon "The Union of Canadian Methodism."

THE SUPERNATURAL ANNUAL LOVE FEAST, to include the *Wives of Deceased Ministers*, will occupy one week. We shall also publish a *SUNDAY SCHOOL NUMBER*, a *CHURCH MUSIC NUMBER*, a *WOMAN'S NUMBER*, all the contributions in the latter to be written by women.

There will be a *LATMAN'S NUMBER*, in which the *Pew* will frankly utter its opinions; and a *MEMORIAL NUMBER*, in which will appear a fac simile of the first page of the first *Zion's Herald*.

Thirty-five years ago, when DR. MARK TRAPPOUS was a member of the House of Representatives at Washington, he raised the purchase price of a Negro woman, who was to be sold immediately to go into the further South, and presented her freedom papers to her in person. He has written, by request, an account of the same, which will appear, with a portrait of the woman and copy of the subscription paper, in an early issue of *Zion's Herald*.

PRESIDENT RAYMOND, of Wesleyan University, will prepare, by request, a contribution on "The Study of the English Bible as a Classic in Colleges."

PRESIDENT ANDREWS, of Brown University, has consented to write an article for us upon "How shall the University Promote the Highest Citizenship?"

PRESIDENT GATES, of Amherst College, will provide a paper upon "The Supreme Work of the College."

The last and League issue for December will contain upon our first page a happy and encouraging surprise for the Epworth Leagues.

Our second GILBERT HAVEN NUMBER will appear the second week in January, under the title of "Keeping his Memory Green," and will be made up in part by the following contributions: Dr. Daniel Steele, "His spiritual Side;" Dr. J. W. Hamilton, "With Haven at the First Grand Inauguration;" Dr. G. M. Steele, "Reminiscence;" Prof. Geo. Prentice, "Latest Estimate of the Man;" Prof. L. T. Townsend, "Haven's Theology;" Dr. J. O. Knowles, "A Photograph of the Man;" Mrs. Mary Haven Thirkield, "My Father in the South;" Dr. R. S. Rust, "Planting Schools;" Dr. Arthur Edwards, "Reminiscence;" Lucy Stone, "Haven as a Reformer;" Miss Frances Willard, "His Relation to Woman;" Dr. J. W. Lindsay, "The Hour of his Grief."

A new departure for the coming year will be a delightful serial story by MYRA GOODWIN PLANTS, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, will come close to the every-day lives of young people, especially our Epworth League workers.

WILLIAM A. MOWAT, Ph. D., so long the editor of *Education*, has written for *Zion's Herald* a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new educational series upon "Education West and East." These will be published with portraits.

REV. J. WEAVER DEARBORN, so well known as an able critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

REV. JUSTIN A. SMITH, D. D., the distinguished editor of the *Standard*, of Chicago (Baptist), has written the first paper in the series of "Our Other Editors," upon "The Baptists of America—Progress and Tendency." These articles will also be illustrated.

PRINCIPAL E. A. BISHOP, of the Vermont Conference Seminary, has written ably and convincingly upon "Monday as a School Holiday."

REV. W. HOWATT GARDNER makes a most valuable contribution upon "The Pulpit and the Pastoral Office."

PROF. W. T. DAVISON, of England, whose paper on "Biblical Criticism" attracted such favorable attention at the Ecumenical Conference, will, by special request and assignment, write a series of articles upon the same topic for *Zion's Herald*, acquainting our readers with the results of the latest critical and reverent study of the Scriptures. These contributions will be especially instructive.

REV. RUEN THOMAS, D. D., has written with marked ability and with special suggestiveness for our young readers upon "Mantles."

REV. C. H. PARKHURST, D. D., of New York, will write with characteristic strength and style upon "Applied Christianity."

The publication of the East Maine Conference Edition forebodes what the other five special numbers will contain. It is now intended to publish next the New England Southern Conference Edition. An unusual demand will be made for these numbers because of the large amount of historic data which each will contain. Those who would make sure of securing these copies should subscribe at once.

The price of one year's subscription will secure *Zion's Herald* from date until January 1, 1893.

## Review of the Week.

Tuesday, December 1.

—Crossed wires start a \$50,000 blaze in Chicago.

—Commonwealth Avenue in this city to be finished at a cost of \$200,000.

—Mr. C. L. Tiffany, of New York, the well-known jeweler, and his wife celebrate their golden wedding. Three solid gold cups and a massive gold medal given them by the employees.

—France requires German residents in Paris to be registered.

—The *Pae de Calais* coal miners' strike is over.

—No jury yet secured to try Dr. Graves.

—Ex-President Andrews withdraws his offer to return \$1,500,000 of stock to the Standard Gas Company.

—Clothing ordered in Montreal by Americans seized by custom officers at Troy.

—Suits to test the validity of the McKinley tariff law begun in the Supreme Court of the United States at Washington.

—Isaac B. Sawtell makes a new confession. He claims that his brother was murdered in Maine. Motion for a new trial made.

—The Borden milk condensing factories to be sold to an English syndicate for fifteen million dollars.

—Archbishop Kenrick, of St. Louis, celebrates the golden jubilee of his entrance into the priesthood.

—A gas explosion in Blackburn, Eng., causes the collapse of three buildings; the dead may number 32.

Wednesday, December 2.

—Isaac B. Sawtell confesses that he killed his brother, but says the deed was done in Maine.

—Fresh trouble in the Tennessee mining region; white miners attack the negro miners.

—A train near St. Louis held up by masked robbers, and the express safe robbed of \$15,000.

—Earl Russell's beautiful wife runs for divorce on the grounds of cruelty.

—The amount of the embezzlement of ex-Cashier Percival, of Auburn, Me., \$187,455 50.

—The public debt statement shows that the net decrease during November was \$2,570,139 50. Total cash in the Treasury, \$748,356,750 16.

—Edward M. Field, son of Cyrus W. Field, attempts suicide, is pronounced a lunatic and sent to a private asylum. Cyrus W. Field's condition critical; a report that he was robbed by his son before the failure of the latter.

—The French Jesuits in an attitude of opposition to the Pope.

—Emile Pacha no longer in the service of Germany; German possessions in Southwest Africa to be sold to a syndicate.

—Ex-President Fonseca of Brazil a prisoner.

—The report of Prof. Mendenhall, chief of the United States geodetic and coast survey, shows that the Indiana boundary line is one mile east of its proper place at the northern extremity of the State, and Ohio is entitled to nearly 100 square miles of Indiana territory.

Thursday, December 3.

—The Adams Express Company lose about \$70,000 by the robbery of their safe on the express car near St. Louis.

—The official report of the Japanese earthquake puts the dead at 5,000, and the injured at 9,000. Foreigners have subscribed \$100,000. The government will give \$200,000 to restore water courses and other public works.

—Successful launch of the armored cruiser "New York" from the Cramps yard at Philadelphia.

—The Boston Merchants Association oppose the proposed East Boston Bridge.

—The Supreme Court decides that the weavers' fine bill is unconstitutional.

—Advises from Pekin say that the insurgent forces number only 1,500, and that the uprising is merely local; the imperial troops at the Great Wall are being re-enforced.

—Nova Scotia, New Brunswick and Prince Edward Island are discussing a project for union as one province.

Friday, December 4.

—A movement started in Minneapolis to send the Chinese to the starting line.

—The French minister makes imperative demands on the Chinese government for the punishment of rebel murderers.

—The famine in Mexico; 5,000 lives said to have been lost by starvation.

—The jury selected at last in the Graves' case at Denver.

—Death at Danvers, Me., of Elizabeth Dodge, aged 100 years, eight months.

—The total gifts to Yale the past year foot up to \$395.

—The Commonwealth Avenue loan order defeated.

—The Car has 192 warships.

Saturday, December 5.

—Death of Dom Pedro II., ex-Emperor of Brazil, at Paris, of diabetes, at the age of 66.

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The Double Christmas Holiday Number of The Companion and the beautiful picture, "A Yard of Roses," will be sent in time for Christmas to New Subscribers who send \$1.75 at once.

## 52 Xmas Presents and "A Yard of Roses."

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THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

When subscribing mention this paper.

Portland District.

Gorham.—Our happy superannuated brother, Rev. John Cobb, has been preaching at North Windham for several months past in the afternoon, and conducting a prayer-meeting in the evening. Some of these have been very interesting; several persons who have laid down their testimony for a long time have taken it up again, and are now heard praising the Lord. To God be all the glory!

Portland.—The presiding elder, from his visit of the churches, reports at South Portland 9 received in full; at Chestnut St., 15 received in full, with the morning preaching service on Sunday brought into prominence, commanding much larger audiences and helped by a large chorus choir; at Congress St. the pastor has baptized 7 and is unanimously invited by the official board to be returned for the fifth year.

Rev. G. B. Hannaford, of West Durham, baptized 10 persons, Sunday, Nov. 22. [He is holding revival meetings at North Pownal, assisted by Rev. Willie McGinnis, of Boston. A good interest is manifested. Eleven have recently united with the church.]

EAST MAINE CONFERENCE.

Rockland District.

Rockport.—The church, under the care of Rev. M. G. Prescott, is prospering. Several have begun the Christian life of late. The pastor finds time and opportunity to preach in some outlying sections of the town, often with very gratifying results. Our church at Rockport is founded on a rock as well as on a hill.

Camden.—Rev. C. C. Phelan has been absent on a vacation to his old home. He has returned, and is hard at work again. The church is picking up under his practical and efficient system of work. Rev. S. H. Beale has returned after a visit of several weeks in Augusta. Bro. Beale is always welcome in all the work and meetings of the church. Camden is a growing town, and Methodism has a great work before it. May the members there be alive to their opportunity!

Chelsea.—Six were baptized at this place, Nov. 22, by the pastor—the fruits of the recent revival. The pastor is pushing the work in all lines. Bro. Ogier is a builder, and is laying deep the foundations.

Rockland.—Twelve have been forward for prayer within the past four weeks. The Sabbath school has arranged to furnish a free Christmas dinner to all children in the city who would not otherwise have one. The people are anticipating the Conference, which is to meet here in April. Every effort will be used to make it a time of refreshing to soul and body. The pastor has been quite busy of late in answering invitations to lecture and deliver addresses in various places.

The work on the district at large is moving along about as usual. If one may judge of the work some are doing by the items of news they furnish about it, they are not exactly turning the world upside down. The disease of indifference has settled down on too many churches, and they are mired because of inactivity.

VERMONT CONFERENCE.

Springfield District.

At a quarterly meeting service recently held at Union Village, Pastor H. F. Forrest baptized 11 persons and received 14 into full membership in the church. There are others to be received who were not able to be present that day. The congregation, notwithstanding the day was unpromising, was excellent, and gave evidence of the interest they felt in the signs of growth which their eyes beheld. The "week of prayer" for the outpouring of the Holy Spirit had been in part observed, and had been quite well attended.

At Windsor, Pastor Ford has just received 8 persons into full membership, 3 others on probation, and baptized one adult and two children. A Sunday school has been organized, and an organ purchased for its use. Our people at Windsor are very happy in their newly-purchased place of worship, which is at present in the form of a hall, not as yet having undergone any transformation. In addition to the onerous duties of the pastor in his own parish, he has found time to assist other pastors in revival services. At Quebec both he and Rev. R. L. Bruce have rendered Pastor Clapp valuable aid, and twenty-five or more persons have been hopefully converted to God.

Extra services were held at White River Junction and Olcott during the "week of prayer," both places being favored with meetings. Pastor Farnsworth was assisted by Bros. S. T. Cocker, of Thetford, and A. W. Ford, of Windsor. The church was much quickened, and a few persons had sought the Lord.

The "week of prayer" was also observed at Weston and Landgrove, with good attendance at both places. Pastor Austin reports the work as encouraging.

Pastor Atkinson, at Mechanicville, reports a revival of interest in the class-meetings in different parts of his charge. The Sunday-school library has been replenished by the addition of \$43 worth of new books.

A new pulpit Bible has been donated to the church at Outingville. The congregations are good and the pastor hopeful. The Sunday-school library has been replenished by the addition of \$43 worth of new books.

Bro. E. R. Reynolds, of Ludlow, has found time to hold some meetings at a point in the town of Plymouth known in the locality as Tyson's. His heart has been gladdened by eight or ten persons having become interested to find Christ as a personal Savior. May he

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